

THE TESTAMENT
OF
WILLIAM BEL.
GENTLEMAN.

LEFT WRITTEN IN HIS OWNE
HAND.

SETT OVT ABOVE 33. YEARES
AFTER HIS DEATH.

With annotations at the end, and Sentences, out
of the H. Scripture, Fathers, &c.

By his sonne FRANCIS BEL, of the Order of
Freers Minors, Definitor of the Province of
England: Guardian of S. BONAVENTURES
Colledge in Dowvay: and Professor of the sa-
cred Hebrew tongue, in the same.

Electo meo fides excidi

כרתִי ברית לבחירי

Vulgat.
Psalm. 88.

Disposui testamentum electis meis.

Permissu Superiorum.



AT DOWAY,

V. BALTHAZAR B.

W. Musgrave.



T

M



and

tha



TO THE RIGHT

WORSHIPFULL

M.^R EDWARD

SHELDON

of Beoley, &c.



I R.

Anciently,
when after the
rihgt of natu-
re, the earth
was Cōmon,

and all the gooddes therof:
that a man Could say to his

A 2 neigh-

Genes.
13.9.

4

neighbour כל הארץ לפניך hast
thou not all the earth before
thee? separate thy selfe from
mee, if thou go to the left
hand I will keep the right, if
thou go to the Right hand I
will howld the left. Men gaue
in theyr testaments to theyr
children only coelestiall doc
trines, that to whom they
had given being, they might
also giue well-being. By thee
meanes wee haue heard and
knowne so manie things: de
clared to vs by our fathers
which in the next generation
were not hid from theyr
children, declaring the pray

Psalms.
77.

fe

5
ses of our Lord , his virtues,
and mervailles done by him,
that reised vp testimonie in
iacob : and gaue a lawe to
israël. how manie things did
hee commande our fathers
to make knowne to their
sonnes to the end that the
next generatiō might know
them, that the children that
should arise and bee borne of
them, might tell them againe
to theyr children , and all,
that they might sett theyr
hope in God, not forget his
worckes , and search out his
commandes . Moyse. Re-^{Deut.}
member the dayes of oulde ^{32.}

A 3 thinck

thincke vpon everie severall
 generation, aske thy father
 & hee will declare, thy elders
 and they will tell thee. Men
 gaue, I say, from hand to
 hand the lawe of God, his
 feare, & loue: with benedic-
 tion to the keepers, maledic-
 ction to the breakers of it.
 Commending vertue, con-
 demning vice: foretelling
 payne and glorie the reward
 of both. Such testament
 the seaventh man from A-
 dam, Enoch made. Such was
 the Patriarch Jacobs testa-
 ment disposed to his 12. son-
 nes: such also those, of these

Epist.
Iud. ca.
 1. 14.

Gen. 48
 49.

12. Patriarches themselves.

*A most
ancient
Hebrew
booke,
called,
the tes-
tamēt
of the
12. Pa-
triarchs*

But of that new & everlas-
ting testament of I E S V S -
CHRIST the sonne of God
what shall I say? therin is all
knowledge of the heavenly
kingdome: the eternall beati-
tude and fœlicitie of man.
After this incomparable
Testament, in which are all
the treasures of the riches
and wisdom of God, I may
bring in that godly testamēt
of my holy Father S. Francis,
which after he was signed
with the sacred stigmats of
our Sauour I E S V S CHRIST,
full with fervour, and the

A 4 holy

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 & hee will declare, thy elders
 and they will tell thee. Men
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our Sauour IESVS CHRIST,
full with fervour, and the

A 4' holy

8
holy ghost], neer the end of
his life, he left to vs his chil-
dren, that more sincerely and
catholickly we might keep
his Evangelicall rule.

Divers pious testaments
haue been by fundrie devout
persons, at severall times or-
dained: And not among the
last doe I accoumpt this te-
stament of my father, a man
knowne and esteemed of
your worship no less then of
M.^r Raphe your father of
happie memorie. It hath
been kept in his owne ma-
nuscript thees 44. yeares and
more. By divine providence,
it

9
t hath at last come to my
hands: who hauing been
aboue 18. yeares out of my
countrie in forraine lands,
neither sought for, nor
thought of anie such thing
(although seing it now, I re-
member that in my younger
yeares I haue seen it before)
when a graue father of our
seraphicall order venerable
for his well spent, yeares
from his infancie till 67. (so
owld he is at this day) and no
less for his profownde iudge-
ment and eloquence both in
speech and style, lighting
upon it sent it out of Eng-
land

10
land to mee, with no small
commendations therof. His
censure animated me to put
it in print. And for a patrone
to whom I might dedicate it I
had not farre to seeke : your
Constant Christianitie and
professing of the Catholike
Religion : who like the great
Patriarch Abraham , to fol-
low God , haue gone out of
land and Countrie and fa-
thers house and friends and
kinred, and familiars, or like
Saint Peeter out of all, doth
Challenge so christianlike a
testament : especially from
mee who, as appeareth in the

34. §. of it, am severely charged to bee serviceable towards you and yours.

That service together with my selfe I offer here to your worship, for vs all that haue the charge there layde vpon vs: that we be not chalenged with the vile vice of ingratitude: or breach of the dead mannes will. my selfe haue had part of my education frō M.^r Frācis Daniel, my vnclē, of whom mention is made in the 32. §. who now liveth not on earth. Of the Throckmarts of Coughton or Fekenhā mentioned in the 33. §. I haue

haue yet no knowledge,
nor of Sir Ihon Littletons
house, spoken of in the end
of the 34. §. I may liue to doe
them service. your selfe only
remaines the man that most
extended his godnes towards
vs in accomplishing this wil:
in bringing vp my brother
Edmund together with your
owne sonnes to learning to
musicke, & to the vniuersitie
of Oxforde, as was required.
your sister also the Religious
Ladie Russell gaue educatiō
successiuely to two of my si-
sters Margarit & Dorothe.

Receiue therefore from me
this

this last will of my father as
my first will to serue you,
which with my life shall last,
and bee my last. so shall I
fulfill that iterated precept of
the holy ghost

שמע בני מוסר אבין

Pro-
verb.
1.8.

hear o my sonne the instru-
ction of thy father.

נצר בני מצות אבין

Pro-
verb.
6.20.

keep o my sonne the precept
of thy father.

God preserve your worship
long to his highest glorie, the
good of our familie, and
chiefly of our seraphicall or-
der to which you haue alwaies
shewed a charitable affectiō:
and

¹⁴

and finally chosen in our
Convent at Namur Abrahams
double caue for buriall
to your happilie deceased
wife and you. From our celle
in S. Bonaventures Colledge
in Doway this 7. of Ianuarie
1632.

Your worships obliged

Br. FRANCIS BEL





I N THE NAME
of God. Amen.



THE twentieth day of
 October in the year of
 our Lord one thou-
 sand five hundred fo-
 werſcore and ſeven:
 and in the nine and
 twentieth year of the
 reigne of our ſove-
 raigne Ladie Elizabeth. I Williā Bell, alias,
 ſellne, of Temple-Broughton in the

Countie of Wigorne, Gentleman: being
 good health of bodie, & of soule & perfect
 memorie, (our Lord be blest. d & thank
 therefore) calling to my remembrance that
 all fleshe is grasse, according to the saying
 of the Prophet Esaia , and borne to die
 and that in this decaying age of the world
 and triumphing time of sinne; besides the
 course of nature, manie new and dangerous
 rouse diseases doe arise: & manie malicious
 complottes and practises of Sathan and his
 ministers are taken in hand; wherby our life
 is continually endangered and sodeinly
 taken away wherof there be infinite naturall
 & some ruefull & tragicall examples. And
 having respect and regard of my fraile substance:
 of my short pilgrimage in this
 worlde, and long account I haue to make
 to my Maker in the worlde to come. And
 desirous to make knowne to my posterity
 the state of my soule and bodie. I doe now
 declare, ordaine, and publish, my will and
 testament: as a farewell to the vaine and
 delectable world: and doe therby giue, and
 bequeath, denise, and declare, in manner
 forme following.

§. 1.

IN PRIMIS. I giue, and as a true Christian Catholike man, bequeathe my soule into the hands and mercie of Almighty God; by faith confessing and in hope relying on my salvation to bee in the only merits death, and Passion of CHRIST IESVS, trusting to raigne with him in glorie, that for the redemption of mee and all mankind he rained and triumphed over sinne, death, and hell it selfe, in the Altar of the Crosse. Wherunto I implore, and beseech the assistance by prayer of the blessed and immaculate Virgin MARIE, and of all the holy companie of heaven, who being now in glorie, members of the triumphant Church, haue in Christ compassion of the members of the militant Church. And I will that my bodie, when it shall bee dissolved into his first substance, bee decently buried in the parish Church of Handburie, or wheresoever else it sh^{ll} please God to appoint.

§. 2.

And, for as much as in this ruefull decay of the Catholike religion, and in this most iurious and troublesome time, I as a true Christian, and carefull father, haue a zealous

ouse care to leaue to all the world, and especially to my Children, for their imitation, a Confession of my faith.

§. 3.

Bee it knowne to them, and to all the world, that I professe, and from my heart protest to liue, and die a member of Christ true Catholike and Apostolike Church out of the vnitie and fellowship wherof there never was, nor is, nor can bee, salvation, what plausible perswasions or pleasing pretences soever now bee, or by the diuelt drift may hereafter bee devised, to the contrarie. In which faith, and vnitie of which Church, I acknowledge God the Father my maker, God the Son my Redeemer and God the holy Ghost my Sanctifier three persons, and one very and eternal God.

§. 4.

I belecue and hold the twelue Articles of the Christian faith, as the Catholike Church teacheth them: The Nicene Creed, and Athanasius Creed. I hold and acknowledge the ten commandments, which God declared them to, Moyſes, to be the

ful

substance of the Law. I beleue there be in
 Christs Church, seaven Sacraments or
 fountaines of grace wherby the holy Ghost
 doth by our receiving and vse of the same
 worke in our soules grace, that is to say,
 Baptisme, Confirmation, Matrimonic,
 Confession, Orders, Supper of our Lord,
 and Extreame Vnction, and that to be de-
 prived of the vse of these, is an impediment
 and stopping of Gods grace in vs; wherof
 many a Christian soule doth in this time of
 sinne feelee a ruefull losse.

§. 5.

I beleue that in the Sacrament of the
 Lords Supper; otherwise called the Sacra-
 ment of the Altar, after the words of Conse-
 cration, in the sacrifice of the Masse, done
 by the Priest duely ordained, there remai-
 neth the very Real presēce of Christs Bodie,
 and Bloud, without any other substance of
 creatures, and that all figurative speeches, all
 spirituall meanings, all glosses of words, all
 armises of false spirits, that suppose or teach
 the contrarie, are derogatorie to the power
 of God and injuriouse to the salvation of
 Christian soules, the words of the Gospell
 saying. Take eate, this is my Bodie, and
 ke and drinke, this is my Bloud.

§. 6.

I beleeeue that the examination of conscience and Confessiō of sinnes to a ghostly father, is a worke necessarie to salvation, as the Church of God doth require it: and that it is the most comfortable meane to stirre vp the soule, sunke into sinne, vnto repentance and amendment, that can bee, and that by the often vse therof Gods grace doth wonderfully worke in our mindes, and that by the neglecting of the same Satan worketh his will.

§. 7.

I beleeeue that the doctrine of the Catholike Church concerning invocation of saints, prayer for the dead, and holding of the place for purgation of soules dying in the state of grace, and of christian workes to be effect of christian faith, is a most sound and wholsome doctrine, and that the new found Doctrine of sole faith is the fine force of Satan to deceiue the world.

§. 8.

I beleue, and firmly avow, that the holy Ghost, since Christs ascension, hath bin and continued with this Catholike and Apostolike Church, teaching her all truth, and so shall continue to the end of the world; and that the gates of Hell shall never prevaile against her, according to Christs promise: And that the pretended reformers of Religion are Divels, transformed into the shape of Angels of light, fall into the delicacie of wordly mens delights, in this latter age of the world. And that this is true may be proved by a sensible consequent. First of the new pretended reformed Religion there was never, publike profession in the Christian world before these fortie or fiftie yeares last past, or thereabouts; then, it being fiftene hundred yeares since Christ established his Church, either it is to be confessed, that the Church and Religion that had beginning and continuance from Christs time vntill these pretended reformed dayes, is the true Church, and true Religion, and that the contrarie is false, or else, that Christ hath not kept promise when he ascended, saying, that he would send to his disciples the comforter, which should teach them all truth, and

cōtinue with them to the end of the world: but to say so were blasphemie, as I trust every Christian heart will affirme. And Christs Church is no hidden thing, for in the scriptures shee is cōpared to a Citie set vpon an hill, that every one may see; to a Candle set vpon a cādlesticke, to lighten al that come into the house: And a most ruefull and lamentable thing, my deare infants, it is, that we should now condemne that Religion which we received first into this Realme, aboue thirteene hundred yeares past, and continued in vntill about fiftie yeares past, and then altered into such a libertie of life, a discharging of the conscience, a carnalitie of pleasures, a securitie of salvation, a rash beleeving of spirits, a condemning of the Fathers, a pride of opinions, a setting vp of sects, a pretending of pietie, a performing of impietie, a dissolving of obedience, and generally into such a pleasant safetie of sinning, as I can not but (in the charitie towards all Christians, and especially of you my deare children, that may haply liue to see and feele the truth of these things) with an inward sorrow of heart remember.

§. 9.

For conclusion, I holde and beleeeue all that the Catholike and Apostolike Church holdeth and beleeveth, in the summe and substance of faith, and in the godly ceremoniall rights of teaching therof, and I protest to hold it, and affirme it in the passage of my soule: And I desire the eternall God for Christs sake to grant you my children his grace to doe the same, without the which you can never possesse the ioyes of heaven. And I beseech you, in the mercies of CHRIST IESVS, and charge you all, as a father, vpon my blessing, that with continuall prayer you call vnto God to direct you this way, to bring you to this faith, and then no doubt but he will also bring you into life everlasting: which CHRIST IESVS graunt you, and me, and all people. Amen.

§. 10.

And from a resolute heart, and settled Faith, I doe now here make protestatiō, that if hereafter, either by weakenesse, or debilitie of bodie, by meanes of sicknesse, or for

the shunning of any worldly dangers, losses, or persecutions, wherof no part of the world ever knew halfe so many and so great as we now doe, or for any torment or trouble; wherof there be tragicall, and wonderfull inventions: or for any carnall affection of wife or children: or by any temptation, subtilty, or shift of the aduersarie whatsoever, I shall bee of any other minde, or my senses abused to offend against this faith, which God for Christs sake forbid, that then I doe now in perfect minde, by the assistance of God his spirit vtterly denie, detest, and renounce, the same, as wicked, and doe adhere and abide, in life, and in death, to the former declaration of my faith. Which protestation and resolution, I will you my children and all men to witnesse with mee, before God and his Angels in the dreadfull iudgement. And I beseech our Lord I may then see the same found in you and all other men.

§. II.

Thus having briefly made knowne vnto you the faith and religion wherewith and wherein I meane to passe (by Gods grace) out of this world: For as much as I may
leau

have you young and tender , and your
 dear mother and I by countrie farr divi-
 ded , and yet lastly conioyned by God in
 marriage , wherby you may be ignorant of
 some things not impertinent for you , in
 worldly respects, to know : I haue thought
 good , before I dispose of other things , to
 acquaint you with what you are by me . I
 may, I hope , commend you by descent of
 honest parentage , as the world knoweth :
 whose predecessors haue tasted of such in-
 fortune as in the world is not strange , and
 for more . Albeit true generositie consist in
 virtue , and is lawfull for euery one to ob-
 taine , and not tyed to the only descent of
 flesh and bloud : yet are you not ignoble
 that way. Which I leaue you, not by way of
 a vaine yaunt, but rather to excite you ther-
 by to endeaour the obtrayning and conti-
 nuing of true generositie.

§. 12.

The first of mine Ancestours by name,
 within this Countie of Worcester , was
 Hugo de Belne, a Gentleman; who, (as by
 tradition it hath continued in our familie)
 was advanced , as I take it , in the time of
 Edward the first : for service to him done

Et hereditibus masculis as it is said.

by the long Bowe; being an excellent Archer. This King gaue vnto the said Hugo Belne, and his heyres, the fee-farme of diuerse lands and teniments in Kingsnorton within the Countie of Worcester: Which fee-farme cometh every yeare in charge to the Sheriffe of Worcester-shiere out of the Exchequour, to this day, vnder the title *De terris & tenimentis quondam Hugonis Belne, &c.* the lands are called Blacke greue and Bells, in value better then an hundred markes by yeare.

§. 13.

From him the lands descended, from one to another of the heyres males, by lineal descent, wherof the Court Rolles of the manours of Bromesgroue, and Kingsnorton, remayning in the steeple at Bromesgroue, can witnesse and all in the title of gentilitie; vntill the time of my great grandfather, in the dayes of King *Henrie* the eighth whose name was *William Bel*, or *William de Belne*, who marying to a second wife, the base daughter of Sir *Arthoure Plantagenet*, was, for the maintenance of her dissolute life, forced to sell all his patrimonie: part wherof he solde vnto Sir *Edwarde*

ent A tleton of Staffordshire, and part to
 Hugo d r Sheldon of Spettesley, whose heyre
 e of d illipp Sheldon, at this day enioyeth the
 norton ne, by means wherof my grandfather
 Which on Bel, his heyre by the first wife, was
 charge inherited.

§. 14.

My father, whose name was also *Iohn*: in
 s lifetime vnderstanding that the lands
 ere entayled to the heyre male, with re-
 ainder in the Crowne, made entrie into a
 essuage, and lands called Blackgreue, but
 eing not able to proceede in the tryall, for
 ant of abilitie, was forced to giue over;
 which moved him to extend his abilitie for
 y maintenance in learning, hoping there-
 y to procure a recoverie of our inheri-
 ance, for that the commune report of him
 as, that the lands were but mortgaged,
 with condition of redemption at any
 me.

§. 15.

At schoole I continued in the Countie
 f Warwicke vntill I was 18. yeares
 of

of age. From thence I went to the vniver
 tie of Orford, where, with good allowan
 of my good father (whose soule our Lo
 bleſſe) I continued 7. yeares, proceeded
 chelour of art, and was fellow of Ball
 Celledge there, and being readie to p
 ceede Maister of Arte by time of yeares,
 was envied by some vngratefull, God fo
 giue them, accused of discontentation
 Religion, and called to anſwere the ſame
 But declýning the malice of time, I retýr
 my ſelfe by favour of my Colledge with
 cauſe allowed for on yeare. And after
 turning and finding the malice continuin
 for the quiet of my conſcience I was forced
 to leaue my ſocietie, and to commit m
 ſelfe to the fauour of God in the world: b
 whoſe direction, and vpon earneſt reque
 to me made, I came then to a right worthe
 Magiſtrate, and worſhipfull Gentleman
 Sir *Iohn Throkmarton*, Knight, chiefe Juſtic
 of the Marches of Wales, with whom
 continued in eſpeciall good favour, and
 credit, and in entertainement as a deare
 friend of his, by the ſpace of 12. yeares: i
 ſo great contentation everie way, and ſuch
 liking both in minde and bodie, as, reſpec
 ting the ſecuritie, I found not elſe where
 bee hoped for, at that time. But perceiuing
 my yeares increaſing and mine habilitie
 ye

nothing, I was in part perswaded by the
 Sir *Iohn Throkmarion* to vndertake the
 studie of the common lawes of the Realme,
 the Innes of court. Whereupon admitting
 of *Ball* selfe a Fellow of Clements Inne, in
 chamber and bed with that Worshipfull
 Gentleman M.^r *George Sherley*, I fell to the
 studie of the Lawes. Where finding, vpon
 two yeares experience, that the ayre of the
 studie did viterly ouerthrow my heath,
 being never well in health one whole
 month together, I was forced to returne
 to the countrie: where was willingly af-
 forced me, by Sir *Iohn Littleton* knight, the
 execution of the Office of the Clercke of
 the Peace, of the Countie of Wigorne:
 which with the good favour of Sir *Iohn*
Throkmarion I accepted, and executed with
 such liking and favour of my countrie as I
 can scarce in modestie to speake off.

S. 16.

Shortly after dyed Sir *Iohn Throkmarion*:
 a man whole vertues and rare gifts were
 worthy a longer time, for one so wise and
 politick in governement, in counsell, so gra-
 ve and prouident; in iustice so sound; in
 learning, (for one of his calling) so rare; in
 companie, so affable and pleasant; in his dis-
 ports,

30
ports, so gentlemanlike; so pitifull to the
poore; so plentifull in hospitalitie; to good
men such a patrone; to offenders such a ter-
ror; and generally so compleate a man ev-
erie way, as lived not his like in England.
The losse of him, to me a principall friend
moved me eftsoones to returne to the In-
nes of Court, determining to haue gone
through with the studie of the Lawes: but
still finding the decay of my health. I was
eftsoones forced to retire into the countrey
to my house at Templebroughton, which
Sir *Iohn Throkmarion* had graunted me.
During mine aboade in the Innes of Court
many crosses and troubles befel me, putting
me to long trouble and charges.

§. 17.

In this time I resolved to marrie: wherein
commending my happe to the good direc-
tion of God, he so guided me, as I became
acquainted with the Worshipful Gētlewo-
man your grandmother *Daniel*, who for her
vertue, pietie, and liberall house-keeping,
was not then in many places matchable.
Among her daughters I made choice of
your mother for a wife, and shee, with the
good liking of her friends, content to be

me mine, wherein I can not account my
 self so happie with the best fortune of the
 world, as in hauing her to me a wife, and
 you a mother. A woman I assure you
 towards God so Religiouse, in loue and
 affection towards me so liberall, in faith
 and vowed chastitie so sound and inuiola-
 ble, in patience so perfect, in obedience
 so humble and readie, in housewifely care,
 and discreete government of her house-
 hold, so wise and provident, to you,
 my children, so loving and naturally affec-
 ted, to all my friends so kinde and
 gentle, and generally towards all some-
 what best and courteouse, as her match is not
 easily found: And therefore both you and
 I owe much to God in such a blessing:
 which for my part, as I am resolved to
 be thanckefull for whilest I liue, so I
 require you, my children all, that
 you doe the like. And if it shall please
 God shee doe suruiue me in this world,
 I require and charge you vpon my
 blessing, and vpon all the dutie that
 by the lawes of God or nature you
 owe me, that during your life you loue,
 honour, and obey her, in word and
 deede, that you cherish and comfort her,
 that you bee serviceable and dutiefull
 vnto

vnto her : that you never murmure ,
 grudge against her, that by any meanes yo
 prouoke her not to anger ; or displeasure
 that for any vaine pleasure you never do
 nor consent to the thing that may offend
 her , that you be ever readie to releue he
 in all distresses , with all the abilitie of yo
 bodies , and with all that God shall giue
 you in this world , that you continually
 pray for her and me , and in so doing
 be right well assured , that Almighty
 God will blesse you , he will multiply and
 encrease you , and you shall see in this your
 posteritie blessed vpon the earth , and all that
 you take in hand shall prosper , and goe
 well with you ; yea , the dewe of heauen will
 fructifie all that you shall haue ; God hath
 so promised , who will never faile you if
 you faile not your selves. Remember it is he
 that in the commandement hath promised
 long life to them that honour their parents .
 The wise man hath said , that the fathers
 blessing buildeth vp the roofe of the house
 but the mothers curse rooteth vp the founda
 tion. Behold all the histories , both diuine
 and profane , from the creation of the world
 to this day : and you shall never finde but
 the obedient childe was fauoured of God
 and man : and contrariwise , the disobedient
 was hated , and never failed of his iust pu
 nish-

ishment in this world, either in him selfe,
or in his succession.

J. 18.

And to the intent you may the better
performe this, and all other good actions
you take in hand, for as much as nothing
is, nor can possibly be profitable vnto man
in this world, without the grace of God,
and assistance of his holy Spirit, and that he
our God, and we his creatures, and the
worke of his will: who hath commanded
to knocke and it shall be opened vnto vs,
to seeke and we shall finde, and to aske,
and we shall haue, I now most instantly,
and before all things, require and charge
you, that with continuall prayer you call
upon God that he may indue you with his
grace, that he will in this time of the Pro-
vinciall darkenesse of England, wherein
you are borne, open vnto you the know-
ledge and light of the true Catholike and
apostolike Faith, that he will confirme
and fasten you therein, that you never
swear from the same, nor stagger to your
lives end. What greater ioy or comfort can
any worldly man haue, then if he were in
want or necessitie of any thing, to haue his
Prince,

Prince, or some great man that were of a-
 bilitie and power, to say vnto him: aske me
 lordship, a farme, an office, or great store of
 treasure and thou shalt haue it, and might
 thereupon in deede haue it; were not such
 an one that would loose all this for want of
 asking worthie to want and abide in more
 miserable beggarie? it cannot be denyed
 but he were. And then, what an injurie
 were it to your selues, and what an ingrati-
 tude to so mercifull a God, that hath
 heaven and earth and all the rich contents
 therof to dispose of at his pleasure, and
 that so freely and willingly offereth to them
 that seeke, aske, and knocke, not to pray
 him in our necessities, and for our reliefe
 who can haue nothing in this world but
 his free mercie. The mindes of worldly
 men are mutable, who oftentimes promise
 and pay not, though we never so much in-
 treat them: but God is so iust as he will not
 alone performe all promise, but giue with
 encrease of measure and in abundance: for
 a full demonstration wherof, looke, among
 many, vnto the Prophet *David*, who in
 his distresses, persecutions, aduersities, and
 crosses, ever humbled himselfe to God by
 prayer, and was heard and delivered.

§. 19.

This prayer of yours must haue faith and trust in God, charitie and the fervencie of zeale, such as was in the Prophet when he said. *Exaudi me Domine quoniam clamavi ad te*, and againe. *Dominus mihi adjutor, non timebo quid faciat mihi homo. Dominus protector vite mee, à quo formidabo?* and infinite other places, whereby he ever obtayned of God comfort, and deliverance.

You are, my children, as *Dauid* said of himselfe: *In te proiectus sum ex utero*: So from your mothers wombe were you cast vpon God, where our Lord graunt that you may fasten your selues for euer.

§. 20.

Of the effect of prayer, and the most sweete comforts thereof, no man can speake more effectually then I your father, and herein I protest before the sacred Majestie of Almighty God, to whom I must yeeld account of all my words, deedes, and thoughts, that I will speake no more then truth: That from the time of my infancie,

wherin I was taught to pray, to this present day, as I haue many and sundry times in my life felt sicknesse, neede of many worldly things, sorrowes, losse of friends, false accusations, the sting of envie, as a matter that did ever oppresse me, cloase imprisonment in an innocent cause, householde troubles, false friends, and infinite others, and aboue all, the lacke of the highest mysteries, and sweetest comforts to both soule and bodie: so ever in all my necessities repaying vnto God by prayer, I haue ever found reliefe, comfort, and deliverance therby. Wherof no creature vnder heaven could shew you more rare and notable examples then I; which in this place I omit. Onely crying vnto you from my whole heart, to be earnest, zealous, & perseverant in prayer, and if you had nothing in the world to relecue you, yea, all the world opposed against you, yet shall you prevaile and receiue the blessing from God by faithfull prayer.

§. 21.

Hitherto having made knowne vnto you the Confession of my faith, my worldly course, and my counsels in the same: I am now to make my purposed legacies, and bequests among you: wherein I first giue, & com-

commend you all to the mercifull care and
 protection of God the Father, God the
 Sonne, and God the holie Ghost, & to the
 assistant prayers of all the blessed compa-
 nie of heaven: beseeching CHRIST IESVS,
 that bought vs all with his pretious bloud,
 to blesse you, saue you, & make you heires
 of his Kingdome. And I desire Almighty
 God so to dispose of you in your several
 callings, in this world, as may be most to his
 glorie, and your owne soules health, and
 that it may please him to powre downe the
 dew of heauen vpon you, blesse you, in-
 crease you, and all your labours, and all
 things that you shall take in hand, and ever-
 more deliver you from the power and evill
 purposes of your enemies. Amen.

§. 22.

Concerning my worldly goods, as I re-
 ceived nothing in this world from my pa-
 rents but mine education, to them (confide-
 ring the course of my life) both carefull
 and costly, so hauing not much, in respect
 of the tyme (an enemy to the thrift of a di-
 stressed conscience) I can not much be-
 stow, and yet, (blessed bee God for his in-
 crease) shall leaue you something.

§. 23.

“ The worldly goods I haue, I giue, and
 “ bequeathe to *Dorothe* my deare & louing
 “ wife: therewith charging and requiring
 “ her, in the faith shee beareth me, and in
 “ the loue shee beareth my child ren, to see
 “ them vertuoufely brought vp, and instru-
 “ cted in learning, the more readily to pre-
 “ pare them to the service, of God, and true
 “ knowledge of him.

§. 24.

The chiefeſt thing I doe deſire therein,
 is, to haue *Edmund* and *VWilliam* trayned in
 ſchoole to learning, as their capacities will
 admit, and ſo to goe to the vniuerſitie of
 Oxford, if by any meanes they may ob-
 taine that preferment: and there to *Balliol*
 Colledge, of which houſe I was fellow,
 and where Doctor *Bel* founded two ſchol-
 lerships for Worceſtershiere men: or eſſe
 wheras it may be obtained.

§. 25.

After they are entred in their learning, and are 7. or 8. yeares of age, I would they should be taught plainesong, and pricksong skilfully, and to play vpon the lute, and virginales: a shill not alonly comfortable in it selfe to the hayer, but a verie good meane of preferment, or a gratefull entertainement with the best, and to such of them as shall best affect the same, I bequeathe my best lute, sythorne, and gittorne. Item, if either *Edmund* or *VVilliam* shall be enabled, and haue a desire to studie the common lawes of the Realme, which I greatly desire, then to him so affected, and enabled, and doing the same, I giue and bequeathe al my law-bookes, which I wish should be duely preserved together for that purpose.

§. 26.

Item if *Francis* my sonne doe hereafter recover speech, then I will that he be, according to his birthright, mine heyre, and to haue all my lands, tenements, and hereditaments, to him and his heyres males for ever, and not otherwise:

“ yeelding & paying to my sonne *Edmund*
 “ out of the same , after my said sonne
 “ *Edmund* shall accomplish the age of 21.
 “ yeares * * * by yeare, during his naturall
 “ life, at two tearmes in every yeare, that is
 “ to say, at the feast of *S. Michael* the Arch-
 “ angell and the Annunciation of our bleſ-
 “ sed Ladie the vergin by equall portions.
 “ But if *Francis* my sonne doe not recover
 “ speech and good discretion , then I doe
 “ now giue and bequeathe to *Edmund* my
 “ sonne to be mine heyre, and he to haue
 “ all my manour of Templebroughton and
 “ lands, tenements, and hereditaments, to
 “ him and to the heyres males of his bodie
 “ lawfully begotten, and not otherwise.

§. 27.

“ Item I giue and bequeathe to *Marguerite*
 “ my daughter , to her preferment in ma-
 “ riage, when shee shall accomplish the age
 “ of 18. yeares * * * and if I haue no issue
 “ male, then I giue vnto the said *Marguerite*
 “ all my lands , tenements , and heredita-
 “ ments, to haue to the said *Marguerite* and
 “ her heyres for ever.

§. 28.

Item, albeit I haue formerly giuen all
 my goods and chattels to *Dorothea* my
 wife, yet is there in the same gift an im-
 ployed trust which shee hath promised
 me, and which I doe most certainly as-
 sure my selfe shee will never breake nor
 violate towards me and those that are
 hersand mine.

§. 29.

Item, I would that every one of my chil-
 dren should haue a ring of fine gold weigh-
 ing 3,^l wherin should be written this sen-
 tence well enameled: *Iacta super Dominum*
curam tuam & ipse te enutriet. Which may
 be engraven in two rounds, because it is too
 much for one, and these rings to be made
 presently after my decease, and to be deli-
 uered them at 18. yeares of age. Which
 rings I charge them on my blessing, never to
 depart withall to their dying day. And
 which of them soever wilfully breaketh
 this charge, it will goe worse with him, be
 he well assured.

§. 30.

“ Item if my wife be now with childe,
 “ such care as I haue had of my other
 “ children, I would should be had of it, be
 “ it man or woman, which care I must
 “ commend to my deare wife: and shee
 “ with that God hath lent vs, to provide
 “ for it, and the rest, as God shall enable vs,
 “ and my will is, and I doe giue to *Dorothea*
 “ my wife, the issues, and profits of all my
 “ lands, teniments, and hereditaments, till
 “ my sonnes come to 18. yeares of age,
 “ & then so to allow *Edmund* * * * yearly
 “ during her life and shee to haue the rest
 “ of the profits of my lands during her
 “ life.

§. 31.

“ Item I would that *Marguerite* my
 “ daughter should, so soone as thee is able
 “ to goe to schoole, and be applyed in her
 “ booke, and with her needle, so farre forth
 “ as shee shall be of capacitie, and if it may
 “ be, that shee be also taught her prick song,
 “ and plaine song, and to play on the vi-
 “ ginals, and if we cannot preferre her far-
 “ ther,

ther, this will be (with Gods grace to
 guide the same) a competent preferment
 in the world. Item I will that *Dorothy* my
 wife shall fully possesse my goods to the
 vse of my children : as I am assured shee
 will doe no lesse then if shee were my
 sole Executrix, but Executors or Execu-
 trix, I will (for some private respects)
 make none : and so to doe concerning
 my will, so farre forth as shee shall be
 able, to execute the same, in all points,
 according to the conference, and pro-
 mise betweene vs made and agreed,
 and that doe assure my selfe shee will
 doe. Notwithstanding, for as much as we
 are all mortall, my will is, that if *Doro-*
thy my wife doe die before shee per-
 forme my will, and deliver my children
 their portions, or for any other respect
 doe refuse to doe the same, then I doe
 constitute and appoint all my children
 jointly to bee my Executors, and they
 to doe the same, as by the sound advice
 of their friends (whereunto I ever ad-
 vise them to giue eare) they shall be di-
 rected.

Item, I will that *William* my third sonne shall haue * * * by yeare, payed him during his life, after he cometh to 21. yeares of age, by *Edmund*. Item, for as much as the greatest perill of infants is in their education, if the same be not wisely governed and provided for, if God call me away leaving my Children young and tender, and that if God continue their mother, they shall ever be assured of an especial comfort by her, so farre forth as shee shall be able: yet for as much as many accidents in the world may hinder her good endeavour, I doe instantly desire my very especiall good mother *M.^{rs} Marguerite Daniell*, and my good bretheren *M.^r Iohn Daniell Esquier*, and *M.^r Francis Daniell*, the Right Worshipfull my verie good friend, *M.^r Ralphe Sheldon*, and all the friends I haue in alliance to mee by my wife, and in consanguinitie to my children, that they will assist my wife in the care and regard of her children, and for their education in vertue and learning; wherein they shall doe a worke of merite, and worthy their profession towards God, and affection to me.

S. 33.

Item, in respect of the great favours I
 haue found, and the many obligations of
 friendship wherein I am bound to be
 gratefull: I doe now commēd to my chil-
 dren, and their posteritie : that they ever
 shew themselves inwardly affectionate,
 and, as may concerne them in duetie, ser-
 viceable, to the Worshipful family of the
 Throkmarions of Coughton, and among
 those, in especiall to the posteritie of my
 deereſt friend Sir Iohn Throkmarion of
 Fekenham, wherof there is in the eldest
 lyne but onely one young Gentleman,
 Iohn Throkmarion, the sonne of Francis, the
 sonne of Sir Iohn: this yong Iohn Throk-
 marion is my Godsonne: I humbly be-
 seech our Lord to blesse him, defend
 him, and increaſe and multiply him with
 his grace, that he may, in the fauour of
 God, repaire the ruines and worldly ac-
 cidents that vnfortunately and
 fell on his father and grandfather. Whose
 rare and wonderfull gifts both of body
 and minde God graunt may, in dutifull
 obedience to his Prince, descend vpon
 him, and he vse them to his glorie.

In most ample merite, and for greatest
 favour, I require, and charge all my chil-
 dren, with all that ever they shall be able, in
 bodie and minde, to be gratefull, service-
 able, and loving, to the right Worshipfull
 M.^r *Ralphe Sheldon* of Beoley, Esquier, and
 to all that familie, by whose great and in-
 ward affection borne me, after the decease
 of Sir *Iohn Throkmarion*, I was not alonly
 comforted and favoured, but releevd and
 holpen with all that I haue in effect, as my
 wife by particularitie of knowledge can
 well witnesse. They are a fortunate familie,
 and haue relieved and bred vp moe men
 of account, than all the gentlemen of Wor-
 cestershiere. And I would that all mine
 should serue and follow them, before any
 “other familie whatsoever. With these I
 “require them, to be both gratefull, and
 “dutifull, to Sir *Iohn Littleton*, Knight, and
 “that house, of whose good favour I did
 “also tast.

§. 35.

And now to bid farewell, and conclude with mine advice, to you my children, after you haue resolved, and indeede become the servants of God, and ever to vse prayer, as the meanes to make God mindefull and carefull of you. Resolue with your selves to vse truth, in word and deede, never to lye, nor dissemble with any man, for any cause: for albeit the same be counted now (the more is the pittie) with many vngodly, but a worldly pollicie, yet assure yourselves, that those subtile shifts haue in conclusion a shamefull detection: and leaue behinde them a starre of discredit, that will not be blotted out, seeke to please good men, and pray for the euill.

§. 36.

Delight not in ribawdrie, scurrilitie, nor vncleane communication, for such stuffe as men vtter with a pleasing tongue, wise men will iudge there is store thereof in the heart.

§. 37.

§. 37.

Among all the vertues , make choice of humilitie, and abandon pride, for it is such a horse as will sure giue his maister a fall, sit he never so fast : you shall find moe men exalted from meane estate by being humble, courteouse, and affable to all, than by any other worldly occasion.

§. 38.

Entertaine all men with gentle speeches, and be not daintie to put off your cappes to the poorest creature : for, let me your father be beleaved, that there is nothing that winneth the hearts of so many with so little cost.

§. 39.

Accompanie your selves with the best, with all humilitie , and ever desire to be among wise men ; with them rather the meanest, then to be Captaine of an vnruely rabbell of Roysters, for with whom men flocke most, of such shall they be iudged to be.

§. 40.

§. 40.

Be not rash, and hastie in iudgement of any thing: nor prone to anger, for the one is a short madnesse and the other the mother of error.

§. 41.

Use few words, and those with discretion, especially among your betters: where it is ever more seemly to be a hearer then speaker, without you bee required.

§. 42.

Be not curious medlers with other mens matters: nor busie lookers into other mens lues; but amend your owne, and pray for them that doe amisse.

§. 43.

Be secret and silent in all things committed to your credit, for the blab is not liked, though he haue never so many other ornaments.

§. 44.

About all other things, in worldly respects, I warne you my children not to meddle with matters of estate; but to looke to your calling, liue in obedience, and leaue Kings, and their causes to God: for the busie intermedling with Gods counsell (which I take the affaires of Princes to be) hath destroyed moe rare over-reaching wits, then any one thing else.

§. 45.

Use temperance in dyet, and beware of drunkenness, for besides that it is a thing displeasing vnto God, no man will trust the Drunkard.

§. 46.

Beware of suddaine passion, either in disport, or otherwise, for the rash man never wanteth woe: and no man will willingly haue friendship, with such an one.

§. 47.

Be constant, and resolute, in all honest offices; and fast in friendship, for a turner with the wind is worthie the reward of a wethercocke, and that is, still to be fed with the wind.

§. 48.

Use patience, and in any wise forbear revenge, as a propertie peculiar vnto God: for I can by experience assure you, that to be patient, and pray for them that offend you, will kill more enemies, and winne more friends, then the sword, had you the power of a Prince.

§. 49.

Be not too liberall in expences, but learne to vse frugalitie, proportionating your charge, according to your store.

§. 50.

Be not overhastie to belecue the faire words of everie seeming friend, & trust not

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without triall . Be thanckfull for everie
courtesie, and requite it as you may; but let
time breed the friends you commit secrets
vnto. *Quia defecit veritas à filijs hominum.*

§. 51.

Let the familiaritie you haue with your
Superiours, if they therunto admitt you, be
ever with due reverence, and not lawcie:
for though Lyons play, yet haue they long
nayles, to scratch at their pleasure.

§. 52.

Be readie to releuee all that are distressed,
as it shall fall to your abilitie, for he shall
never want a friend that hath beene a
friend.

§. 53.

Haue charitie with all men, and pittie the
poore, forward theyr suites, and releuee
them for you may be assured that God will
giue an abundant blessing therfore.

Quod tacitum velis nemini dixeris.

§. 54.

§. 54.

Embrace chastitie, as a sweet ornament of the soule, and beware of the allurements of the harlot: for they destroy the bodie here, and after draw soule and bodie into hell.

§. 55.

Beware of suertieship, as a meanes of the vndoing of manie; neither be busie borrowers aboue abilitie to pay, which will either with the canker of vsurie consume your substance, to the very synders of beggerie: or driue you into exile, from countrie to countrie, or leaue you consuming in prison.

§. 56.

Apply your selves in companie to a modest mirth, agreeable to the delights of such as you are with: for sir Sulen, and sir Solemne, are seldome welcome to any place.

D;

§. 57.

One thing is my meaning, and full purpose, and I charge and adjure you, *Edmond*, and *VVilliam*; to performe it. That albeit I haue made a graunt to each of you by lease of my lands in possession, yet I require you before the maiestie of God, that you never presume to take one foote thereof from your mother, so long as shee liveth, nor to trouble her in the occupation thereof, otherwise then shee shall freely giue you; as before I haue appointed; and if you doe, looke for a sharpe revenge at the hands of almightie God, who will severely punish contempt to parents, and breach of the dead mans will.

HERE



55

HERE FOLLOWE

certaine fragments of the same Testament, that were left written in the same coppie, but out of their order.

I Tem, I doe giue to *VVilliam Turner* my black filke rash dublet, a coate and cloake.

Item, to the intent my wife may make *VVilliam Turner* beholding to her: I requier her to bestow on him, as it may appeare I did loue him as a friend.

Item, I doe giue to *Arthur* my sonne my gaffell bowe, my best lute, and gitterne: and my will is, that every of my foure children shall haue a ioyned bedsteed, with a fetherbed, and the furniture: and looke what portion I did assigne vnto *Francis*, whose soule God pardon, I wou'd should be assigned betweene *VVilliam* and *Arthur*, and to *Marguerite* my best virginalles.

Item, to every of my children a silver cup, and two silver spoones: the choice, as they are in age.

Item, to whom soe ever my lands descend, I will he or shee to haue my greatest clocke.

Item, I giue to *William* my sonne, my guilded watch, which cost 3. pounds twelue shillings : which I commonly carrie about me : it was made the same yeare that *William* was borne 1589. which yeare is graven by the name of the maker, on the watch : by the fly : and my gold ring with a crapon stone.

Item, I giue to *Edmond* my sonne, my round guilded watch, which is the larger of the two : and my ring of gold with the red sealing stone but I will my wife shall haue the vse of my round watch during her life.

Item, I giue to euerie childe two olde *Starre-Riolles*.

Item, I doe giue to *Edmund* my sonne my crosse-bowe, hand-gunne, and short dagge.

Item, I giue to *William* my sonne my stone bowe and my longer dagge.



ANNOTATIONS VPON *the precedent Testament.*

And first of the reason of them.

Seeing the Author to call the Sacramēt of Penance, by the name of Confessiō, and the Sacrament of our Saviour IESVS CHRISTs Bodie and Bloud, the Lords Supper: and fearing the weake might take occasion of offence where none was iustly giuen: I vndertooke to note those places, and all others, if any of like sort were found different from the vsuall manner of speaking in these times; yet not so as I would make any great treatise, or discusse matters in controversie, so much handled and rehandled now a dayes; but only with reason to shew, by the practice of good men, that in such vse of speech there is no other thing than may well become a Christian man.

This I thought to haue done by way of marginall notes, but perceiuing it encrease

to more then could with conveniencie enter in the margents, I dilated my selfe and adioyned it to the end of the Testament, adding withall, some sentences of the saints, and renowned men, vpon severall passages therof applyed.

THE TESTAMENT.] The original had no title prefixed, but thus I thought good to style it, rather then to call it a last will, or codicill, or donation for cause of death, &c. Because although, generally speaking, a last will doe comprehend a Testament, yet every last will is not a Testament: in a codicill there cannot be given inheritance. *c. de codicill. in l. si idem.* And donation for cause of death, is but as it were a last will.

A Testament, speaking properly, doth not comprehend every last will, for a Testament is the iust sentence of our will, concerning that which one will haue to be done after his death, with institution of an heyre. *l. iuncta glossa. ff. e.* therefore without institution of an heyre there is no Testament. *insti. de leg. in §. ante heredis.* And consequently a Testament comprehendeth not a codicill.

This, whether we respect the spirituall doctrines, or temporall distributions, may haue the name of a Testament, of the first all, of the latter each one respectiueley are

stituted heyres : the Author, with full
power of testation : for everie man may
make a Testament that is not specially pro-
hibited. *no. glo. & Bart. in l. si queramus. ff. e. &*
de. in ii. de instru. edic. in §. compendioſe.

Facultie of making Testaments is a
thing graciously graunted men : he auſe
the testatour disposeth of that time, wherein
he is not to be Lord of any thing, for a
Testament is confirmed in death. *Vt in c.*
um Martha. de ſele. miſſ. That is, after his
death when he cealeth to be Lord or haue
any dominion. Whence, although the dis-
position be made when he is Lord and at
such time as he is able, yet the effect is be-
stowed at such time as he is vnable : which
of meere right, or law, should not be
a full. *l. quod sponsa. c. de dona. ante*
nup.

Testamentum, according to the etymolo-
gie of the word is *testatio mentis*, a testifica-
tion or witnessing of a mans minde. the
Hebrewes call it כְּרִית , a compact, or co-
venant betweene the dead and the living,
which as the dead cannot, so the living
may not change. *Paul ad Heb. 9. 16.* Where
there is a Testament of necessitie the death
of the testatour must come in ; for a Te-
stament is confirmed in the dead, other-
wise it is of no force, while he liveth
that

that made the Testament. God Almighty in the death of CHRIST IESVS disposed a new Testament to his elected, the forme of adoption,

Aug. Epist. ad Gal. circa medium expost.
lib. 1. Tom. 4. A humane Testament is more infirme then the divine, and yet the confirmed Testament of a man, none da make voide, nor ordaine any thing a new vpon it: for when the testatour changeth his Testament, he changeth an vnconfirmed Testament, because it is confirmed by the testatours death. And looke of what value is the death of the testatour to confirme his Testament, because he can now no more change his counsell: of the same value is the incommutabilitie of Gods promise to confirme the inheritance of *Abraham* whose faith is reputed for iustice.

The Author of this Testament confirmed the same in his death 11. yeares after the making of it, dying in the same profession of the Christian faith, with all the rites of the holy Catholike Church: leaving the Testament whole and entire in all, except the disposition of his goods; which by reason of the death of some, and birth of other children, encrease of his goods and other occurrences, he left crossed in some places and in others vnperfect; all which places

noted in the margent with semicircles,
with asterisks, or interpunctions in the
middle of the line.

IN THE NAME OF GOD] A Christian
name of beginning, not only Testaments,
but every good worke : and with great
reason doth he call vpon God in all his
works that cannot be, much lesse worke of
himselfe : man that is by the will of God
must doe all things in the name of God.

Enoch the sonne of Seth, the sonne of A- Gen. 41
dame, being borne, then was the name of our 16.
Lord first begunne to be invocated, that is,
with more expresse forme of words, and
firmes then before.

Every one that invocateth the name of Ioel. 34
our Lord shall be safe : not that everie one 5.
that sayeth Lord, Lord, shall goe to heaven: vulgata,
but that there is no salvation for any, vpon 2. 320
whom the name of the true God is not in-
vocated.

Hieremias 14.9. And thou Lord art most
ward to vs: and thy name is invocated of
vs, forsake vs not.

1. Reg. 18. vulgat. 3. Reg. All nations doe
invoke the names of their Gods.

Elias. Yee shall call vpon the names of
your gods, and I will invoke in the name
of the Lord.

Coloss. 3. 17. All things whatsoever yee doe
in

in word or worke, doe al in the name of
 Lord IESVS CHRIST.

Psalms. 123, Our aide is in the name
 the Lord that made the heaven and earth.
 When others haue confidence, some
 their chariots, and others in their horses,
 will invoke the name of the Lord
 God. *Psalms*. 19.

Iudic. 11. Invoke the gods that yee haue
 cholen. *Ionas* 1. Arise & invoke thy God.

Many invoke not but in swearing, cursing,
 sing, or blaspheming, contrarie to the
Exod. 20. Thou shalt not assume the name
 of thy God in vaine; and *Levit*. 19. Thou
 shalt not periure the name of God. Thou
 shalt not pollute the name of God.

Esaia 4. Let only thy name be invocated
 of vs, &c. To those that invoke him, our
 Lord is of much mercie. *Psalms*. 85. To
 that invoke him in veritie. And therefore
 is alwaies adioyned Amen [Amen] Veritie,
 particle of one assenting, and yeelding
 trust, as if it were said, let it be firme, be
 ratified, be it truely so, be it done indeed
 truly, certainly, in verie deed, constantly
 which if it be redoubled becommeth
 perlatiue after the vse of the Hebrew tongue
 gue, Amen, Amen, most truly, most cer-
 tainely.

Esaia 65. 16. He that blesseth himself

earth, shal blesse himselfe in God Amen.
 אמן. Who is this God Amen, de-
 mandeth Rabbi Racanat vpon the 15. of
 Exodus. Whereto the Cabalists answered by
 the rule of Notariacon, where a letter stan-
 deth for a word. * For אדנאי Adonai. Our
 Lord. א. For מלך Melech. A King. ב. For
 נעמן Neeman. Faithfull, true: Which is no
 whit dissonant from the faith and confi-
 dence which he that prayeth ought to haue,
 but rather much confirmeth it, when at the
 end of everie prayer he addeth Amen, that
 is Dominus, Rex, Fidelis: Our Lord is a faith-
 full King: Our Lord is Potent and of good
 will to graunt vs our Petitions made in his
 name.

Greg. Nazianz. in Apologetica. The best
 order of every word or worke, is, that we
 take our beginning from God and referre
 the consummatiō thereof vnto him againe.

OUR SOVERAIGNE LADIE ELIZABETH]
 Shee was proclaimed Queene the 17. of
 November 1558. the same day that Queene
 Marie dyed.

TEMPLE BROUGHTON] This Ma-
 hour belonged in former times to the order
 of the Templars.

HEALTH OF BODIE: AND OF
 SOVND AND PERFECT MEMO-
 RIE.] The first is necessarie, in as much

as it conduceth to the latter, which is absolutely necessarie . For whatsoever is by man done without it , although it be the action of a man (as the action of a brute beast is the action of a brute beast) yet is not a humane action . Which proceeded from a deliberate will , hauing free facultie to worke, or not to worke, and also sufficient light in the vnderstanding to consult and deliberate vpon the things that are to be done ; and to discerne betweene morall good and euill . Which actions alone, and no others, doe merite or demerite, serue to the end of a man, and beare away reward . Want of health, and olde age, doe oftentimes diminish, & oftentimes quite abolish the necessarie vse of reason in a man at that time when most of all he should haue it: at his end, when he is to dispose of his house, his earthly habitation, & leaue the same, **תִּזְכֹּר**. Remember thy creator in the dayes of thy elections : before the euill dayes doe come , and the yeares lay hold on thee of which thou mayest say I haue no will in them . The dayes of elections, the vulgar calleth the dayes of youth, as wherin a man hath most vigor to extend his hand to fire or water and choose good or euill; and the dayes in which we haue no will, is the time of dotage when a mans actions are scarcely

Ecclesi-
astes.

humane, or the dayes of infirmitie & sick-
nesse which the vulgate calleth the dayes
that please vs not.

Greater madnesse can not be, then to de-
ferre the thing that most concerneth, and
that of necessitie we must doe, vntill such
time as we be most vnable to doe it: as if a
man that were to carrie an hundred
weight, should let it alone when he were
strong, with purpose to beare it when he
were fainting through feeblenesse: yet such
is the want of reason in many men as they
deferre and putt off, not onely the dispo-
sing of worldly goods, but even the profes-
sion of their faith, or conversion to God by
pennance & good life, vntill they be hardly
able to exercise any act of life.

Let vs not, saith *S. Augustine*, so secure our
selves of Gods mercie, as to heape sinne
vpon sinne, nor say, while we be in the vi-
gour of our age, let vs exercise our concu-
piscences, and at last in old age we will
doe pennance for our evils, because our
Lord is pious, and mercifull, and will no
more remember our crimes. Let vs not, I
beseech you, thinke so; for, thus to thinke
is follie in the highest degree, being it is im-
pious for any man to will to haue such li-
cence from God, whereof the very begin-
ning, is, to separate vs from God: therefore,

E

I say,

Ang. 1.
de salu-
tarib.
docu-
mentis
cap. 39.
Tom. 4.

as it conduceth to the latter, which is absolutely necessarie . For whatsoever is by man done without it ; although it be the action of a man (as the action of a brute beast is the action of a brute beast) yet is not a humane action . Which proceedeth from a deliberate will , hauing free facultie to worke, or not to worke, and also sufficient light in the vnderstanding to consult and deliberate vpon the things that are to be done ; and to discerne betweene more good and euill . Which actions alone, and no others, doe merite or demerite, serue to the end of a man, and beare away reward . Want of health, and olde age, doe oftentimes diminish, & oftentimes quite abolish the necessarie vse of reason in a man at that time when most of all he should haue it : at his end, when he is to dispose of his house, his earthly in habitation, & leaue the same . **קִהַּל**. Remember thy creator in the dayes of thy elections : before the euill dayes doe come , and the yeares lay hold on thee, in which thou mayest say I haue no will in them . The dayes of elections, the vulgar calleth the dayes of youth, as wherein a man hath most vigor to extend his hand to fire or water and choose good or euill; and the dayes in which we haue no will, is the time of dotage when a mans actions are scarcely

Ecclesi-
astes.

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were fainting through feeblenesse: yet such
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beseech you, thinke so; for, thus to thinke
is follie in the highest degree, being it is im-
pious for any man to will to haue such li-
cence from God, whereof the very begin-
ning, is, to separate vs from God: therefore,

E

I say,

Aug. 1.
de salu-
tarib.
docu-
mentis
cap. 39.
Tom. 4.

I say, let vs not thinke of such things, being we know not what day we are to die: for no man living knoweth the day of his departure. All die not in ould age, but in diuerse ages they depart out of this world; and in what acts soever a man is found, in the same shall he be iudged, when the soule goeth out of the bodie: for the Psalmist saith, no man shall confesse thee in hell. Let vs therfore make haste to be converted to penance, &c.

Come hither mad man; the disposing of soule and bodie which thou hast at thine owne will, is it a worke to be done in time of sicknesse, which time yet thou art not sure to haue, or in ould age, of which thou hast as little certaintie, or rather a worke that requireth health, and strength of bodie, with perfect vse of all the powers of thy soule? Age and sicknesse, thou saiest, will force a man, to looke about him. How Alas, shall then that habit come vpon thee of which there hath beene no precedent, and thou art habituated in deferring, and that habit will still follow thee: thou wilt yet deferre, and if for ever thou couldest deferre, for ever thou wouldest not serue God: of whom it is yet doubtfull whether he will accept of this thy last will, which was, never to giue God but

the last, and that is now rather necessarie
 when will, and in it thou seekest not God,
 but thy selfe, because thou fearest to be
 lost for ever. How miserable a thing it is
 not to know to die! how goodly a thing it is before death to consummate life,
 and then secure to expect the rest of our
 time! Being in agonie thou wilt doe, as
 commonly the afflicted vse, repute it the
 highest felicitie to be exempted from those
 molestations, and iudge it the greatest
 beatitude to want that miserie; whereas
 that temporall molestation ought rather
 to admonish vs how we should thinke
 of that life, wherein we may liue with-
 out any labour: escaping, not the tur-
 moiling anguish of a little time, but
 the horrible paines of everlasting fire:
 for, if we now deale with so much care,
 so great intention, and such labour,
 that we fall into no transitorie vexa-
 tion; how much more sollicitous should
 we be to avoide everlasting miseries?
 And if death that finisheth temporall
 labour be so feared, how is that to
 be feared that casteth vs into never-
 ending sorrowes; and if the foule and
 short delights of this life be so lo-
 ved; how much more vehemently are the

Seneca
 in Agamemnon
 ne.

Seneca
 epist. 32
 Bernardus sermo. 100
 in psal.
 qui habitat.

Aug. e-
 pist. 138

the pure and infinite ioyes of the world to come, to be sought after? then in the time of youth and health, and not of crazie old age. Sicknesse comming on, a man seeketh only how to get ease, which had he is then as farre to seeke as before, in the conversion which before he pretended. While we haue time, saith the Apostle, let vs doe good, he that deferrerh, sinneth ever in as much as if he should never leaue to liue, he would never leaue to sinne, and per chance that is the sinne to death, where

Epist. 1. *S. Iohn.* I say not that any man pray for such
 c. 5. an one. Among the sentences of *S. Augustin*
 Tom. 3. is this: The remedies of conversion to God
 cap. 71. are not with any delayes to be deferred, lest the time of correction perish by our sloth for he that to the penitent hath promised indulgence, hath not to the dissembler promised to morrowes day. Life is not much worth, if a man liue to no other end, but that in the few yeares of this life, which with a short end is to be cut off, he heap vp to himselfe eternall paines to last without end. But lest any one become too secure or wax remisse by the felicitie of such new credulitie, lest perchance any one doe say in his heart, let not my guilty conscience so farre gripe and trouble me, nor my culpable life so farre contristate me, I see in a moment

Aug. de
 Temp.
 Serm.
 120.

I see in a small space of time the good theefe
 crimes forgiven him, &c. First in that
 theefe is to be considered, not only the
 compendiousnesse of his credulitie, but his
 devotion, but the occasion of that time
 wherein those things were done, in which
 even the perfection of the iust is said to
 haue beene shaken. Then shew me first the
 theefe's faith, and after promise thy selfe the
 theefe's beatitude; the diuell casteth in secu-
 ritie that he may draw on perdition. It can-
 not be numbred how many this shadow of
 waile hope hath deceived. Let, I beseech
 you, the innumerable companie of people,
 vnder colour of such securitie taken out of
 this life, voide of all good, full of all evil,
 deterre vs from this persuation. By daily
 fearing the vncertaintie of our passage and
 departure hence, which even now are
 vnlooked for, and yet at hand, and are to
 want all remedie for ever, the day must be
 prevented which is wont to prevent vs. He
 seduceth himselfe and playeth with his
 death that thinketh thus, the indulgence of
 the last houre may helpe me; securitie pro-
 mised at the last day is most perilous. Then
 againe, it is a most foolish thing to commit
 vnto the vnprofitable extremitie of the
 now falling life, that cause which treateth
 of eternall necessities. It is odious before

God, when a man sinneth more freely through confidence of penance that he will doe in oulde age. Beleeue me, my dearest, it is a difficult thing for craftie dissimulation of ordering a mans end, to be found worthie to obtaine pardon: with that interpreter of the heart, there will be admitted no arte to salvation. But these blessed theefe of whom we haue spoken, did neither wittingly deferre the time of his salvation, nor with vnluckie fraude put the remedies of his state in the last moments, nor reserue the hope of his redemption, to the last of desperation; Before that time he neither knew Christ nor Religion; which if he had knowne he had beene perchance amongst the Apostles, not the last in the number who became the first in the kingdome. In this therefore he pleased God at the last, because to the obtayning of the faith, that was not the last houre, but the first. Necessarie therefore it is that by daily acts a man provide for himselfe, and procure his consummation, it is necessarie that all our life be such in conversation, as we may deserue to be free in the end. Thincking incessantly vpon the day of our passage, and the time of iudgement.

Admit thou hast at last both health and memorie, thou art not sure the grace shall then be offered, which often offered thou hast refused. Thou that despisest, shalt thou not also be despised? Remember in all thy words, thy last things and thou wilt not sinne for ever. He will contemne all things with ease that alwaies thinketh how he is to die.

Isaia
33.
Eccles.
7.40.

Hieron.
Epist. ad
Paulin.
in fine.

tom. 3.
Aug.
serm. 10
de San-
ctis.
tom. 10.

If men would alwaies beare their day of death in minde, they would restraine the same from all covetousnesse or malice. But that which wholsomly now they will not thinke vpon, necessarily hereafter, & without all remedie they shall sustaine: For the last day will come vpon them, the day of iudgement will come, when neither it shall belawfull for them to doe penance, nor can they by good works redeeme themselves from everlasting death: then with such deepe thought the sinner is strooken, as dying he forgets himselfe, who whilest he lived did forget his God.

They that were hired to the vineyard, when the father of the familie went out and hired; for examples sake, those that he found the third houre; did they say vnto him, expect, we will not goe thither till the sixth, or those that hee found the sixth houre, did they say, we

Aug. de
verbo.
Domin
serm. 59
tom. 10.

will not goe till the ninth ; or those that he found the ninth houre, did they say, we will not goe till the eleventh ? for he will giue all alike and wherfore shall we wearie our selves more then the rest ? What he is to giue, and what he wil doe, is in his owne power, the counsell is to himselfe , doe thou come when thou art called : for equall reward is promised to all, but about the houre of working there is a great question : for if they, for examples sake , that were called at the sixth houre constitute in that age of bodie when the youthfull yeares are fervent, as at the sixt houre it is hot ; if those young men called should say, expect for we haue heard in the Gospell that all shall receiue one reward, we will come at eleven, when wee be old , being to receiue alike wherfore shall we labour ? it would be answered them and said ; wilt thou not labour that knowest not whether thou shalt liue to be old ? thou art called at the sixth houre ; come, the father of the familie indeed hath promised thee thy pennie if thou come, even at eleven ; but whether thou shalt liue till the seventh houre no bodie hath promised thee . I do not say till the eleventh, but till the seventh. Wherfore then doest thou put off, and deferre him that calleth thee being certaine of thy wages and vncertaine of the day ? Looke

to it, lest perhaps what by promise he is to
 giue thee, thou by deferring take frō thy self.
 If a man doe pennance when he hath
 power to sinne, and while he liveth, correct
 his life from all crime; there is no doubt but
 that dying he passeth vnto everlasting rest.
 But he that living wickedly doth pennance
 only in perill of death; as his damnation is
 vncertaine, so is his remission doubtfull. He
 therefore that in death desireth to be cer-
 taine of indulgence, let him doe pennance
 while he is sound, let him sound, and in
 health, bewaile his passed heinous facts.
Isidorus lib. 2. de summo bono. cap. 13.

If any one being now in the last extre-
 mitie of sicknesse will and doth accept of
 pennance: and immediatly is reconciled,
 and departeth hence; I confesse to you,
 we denie him not what he asketh, but we
 presume not that he departeth hence well.
 I do not presume, I deceiue you not, I do
 not presume. The faithfull living well, de-
 parteth hence secure, he that was baptized
 but an houre before, departeth hence secu-
 re: he that doth pennance and is reconciled
 while he is in health, and after liveth well,
 departeth hence secure: he that doth pen-
 nance at the last and is reconciled, whether
 he depart hence secure, I am not secure.

Aug. lib. 50. hom. 41.

In vaine doth he powre out his prayers
before the tribunall of Christ, who negle-
cteth the time of pennance given him.
Aug. serm. 71. ad fratres in eremo.

Integritie of the mind, and not health
of bodie, is required in the testatour, at that
time when he maketh his testament. *Digest.*
lib. 28. tit. 1.

Gen. 47
9.

SHORT PILGRIMAGE] *Iacob*
said to *Pharao*, The dayes of the yeares of
my Pilgrimage, are 130. yeares: short and
bad haue the dayes of the yeares of my
life beene, and they haue not reached to the
dayes of the the yeares of my ancestours
liues, in the dayes of their Pilgrimages.

By way of malediction was mans life
first cut from the ordinarie length of 500.
or in some 900. and stinted to 120.
Gen. 6. 3.

Psal. 39

The dayes of our yeares in themselves
are 70. yeares: And if in able men they bee
80. yeares: what is aboue that is labour and
griefe.

Psal. 38

Behould thou hast set my dayes measu-
rable: how short is our life that is to be
measured, not the dayes of it only, but the
houres, but the moments: not by the di-
vine, or Angelicall science alone, but by eve-
rie man that hath but a little tasted of A-
rithmetike?

Well may his dayes be measured, whose
verie substance is as nothing in the sight of
God.

LONG ACCOUNT] Long and strict, Mat. 12.
36.
when of every idle word which men haue
spoken, they shall render an account therof
in the day of iudgement.

Every one of vs shall render to God an
account for himselfe. Rom. 8.
12.

§. 1. Pag. 17. A TRUE CHRISTIAN
CATHOLIKE MAN] By this title did *S: Augu-* Lib. de
utilitate
credendi.
stine stile himselfe: *Sed de me quid dicam, qui*
iam Catholicus Christianus eram? But of my
selfe what shall I say who was now a Ca-
tholike Christian?

The name of Christian was given to the A. 11.
26.
Disciples first at Antioch in the very be-
ginning of the Apostles preaching of
Christs Gospell.

The Apostles themselves in their symbole
called the Church Catholike, and the
members therof Catholiks.

As many as being baptized haue put on
Christ are called Christians; this the vse of
the name hath obtained; although with
some nations he is not holden, in common
vnderstanding, for a true Christian that is
not also a Catholike, and the one name
comprehendeth as much as the other, and
they be convertible.

Besides these so ancient names wherby ever since Christs time those of the true Religion haue beene knowne, whosoever bringeth in another, doth iniurie to the catholike cause, which the Hereticks of our times haue laboured much in, to haue vs called Roman Catholikes, that cōsequently themselves might also be called catholikes of other particular Churches, suppose, of Amstelrodan, Geneua, or the like. This they doe pricked on by the sting of envie seing vs alone to beare away from thē that most ancient and glorious name: while they therby shut out of the whole, must of necessitie remaine sects, and by one name, whatsoever they be, be called Heretikes. This fraude, and the poyson of their malicious intention some Catholikes not perceiving, take vpon them the addition of Roman: Which although it be good in it selfe because the Roman Church is the Catholike Church, yet more glorious it were for vs, and more confusion to our aduersaries to stand fast to that our first name of Catholike which we haue prescribed from them and never suffered to goe out of our hands.

Aug. de
vera Re-
ligione,
Tom. 1.

Taking Catholike in the true sense, it signifieth a man that professeth the only true Religion wherein one God is worshipped

and with most purified pietie knowne, and acknowledged for the beginning of all nature, by whom all the vniverse is both begunne, and perfected, and conteined, in the one, onely, and vniuersall Church which is called Catholike, and not tyed to one place, but diffused into all places and all times.

We, Saith *S. Augustine*, must hold the Christian Religion, and the communicatiō of that Church, which is Catholike, & called Catholike, not only of those that are her owne, but also of all her enemies. For whether they will or noe, the verie Hereticks themselves, and nourtered in schismes, when they speake not with their owne cōpagnions, but with strangers, they call Catholike, nothing else but Catholike, for otherwise they can not be vnderstood, vnlesse they discerne her by this name, by which shee is called of all the vniuersall world.

Of vniuersall Saith *S. Augustine*, Catholike tooke the name: our Lord himselfe saying: It is not for you to know the times which my Father hath kept in his owne power: but you shall receiue the vertue of the holy Ghost comming vpon you, and ye shall be witnesses for me in Hierusalem, & all Iudea, & Samaria and through all the earth. Behold frō whence Catholike is called.

A Chri-

Aug. de
vera Re-
ligione,
c. 7.

Aug.
contra
litteras
Perilia-
ni. c. 38.
Tom. 7.
Act. 1.

A Christian I am, and a Catholike I am of the same Christian faith that the Disciples were at Antioch and the same Catholike faith that was founded vpon saint Peter and continueth in his successours the vicars of Christ at Rome: which is to be a Christian Catholike man simple, and absolutely. He that calleth himselfe a Roman Catholike doth like him that calleth a man a risible reasonable man, giving no more distinction in the last then at the first: for all that they will haue a Roman Catholike to signifie, is but the same that is signified by a Catholike.

Aug.
contra
Gaudēt.
lib. 5.
tom. 7.

A Roman Catholike, foundeth in some sense as if one should say a particular vniuersall. *Augustine*. Marke a little what Church Cyprian called Catholike when he defended the vnitie therof, the Church, sayth he, spread through with the light of our Lord stretcheth out her beames through the whole world. Yet it is one light which is everie where diffused, and the vnitie of the bodie is not separated. Shee extendeth her branches over the vniuersall earth with copious plentie: her large spread streames more broad shee layeth forth: yet the head is one and the origin one: and one mother copious in successions

sons of fecunditie if yours be
 the Catholike Church shew her stretching
 her beames over the whole world: Shew
 that shee extends her branches with co-
 pious fertilitie over the vniversall earth:
 For hence is Catholike of the Greeke
 word καθολικῶς named. and ὅλον *holon* in
 Greeke maketh in English the whole, or
 vniversall, so that through the whole, or
 according to the whole is κατὰ ὅλον or
 καθολον *Catholon*, from whence Catholike
 is called.

To be a Christian is glorious, and may
 suffice vs in as much as he that is a good
 Christian must necessariely be a good Ca-
 tholike, for he is a Christian that being bap-
 tized professeth the whole doctrine of
 IESVS CHRIST in his Church, and the
 same is also a Catholike, which name was
 given to distinguish betweene some and
 others of the baptized that not professing
 the whole doctrine, of Christ did sticke to
 parts and making a doctrine of their
 owne, leaving the whole, are therefore
 Heretikes: which only name is condistin-
 guisht against Catholikes, that whoso-
 ever is not a Catholike is by the same an
 Heretike: and not a Luthers Catholike
 as, the Germans call it, nor a Calvins
 Catholike, nor no Catholike: for no
 other

other sort of Catholike is there, or can be
 then a Christian Catholike, *S. Peeter Mart*
men dyed a Martyr at *Damascus* about the
 yeare of our Lord 742. Slaine by the *Ar*
bians, for saying: Everie one that embraces
 not the Christian Catholike faith, is dam-
 ned, like as Mahomet your false proph-
 is. *Mart. Rom. 9. Kal. Mart. Theophan. in his*
Miscell. lib. 22. Anno 2. Constant. 6. Imp.

Aug. l. i.
 Quæst.
 ex Mar.

Good Catholikes and evill Catholikes
S. Augustin admitteth. Calling those evill
 Catholikes, who, although they beleue
 those things to bee true which appertain
 to the true doctrine of faith; and if there
 be any thing that they doe not know they
 thinke it is to be sought out, and without
 breach of pietie doe discusse it, without
 any prejudice to the truth it selfe, and in as
 much as they can, doe loue and honour
 those that are good, and whom they thinke
 to bee good; yet they liue wickedly and
 full of heinous crimes, otherwaies then they
 beleue that they ought to liue. And good
 Catholikes are those which follow both
 entire faith and good manners.

Aug. de
 Civitate
 Dei. l. 10
 c. 32.

What is the vniuersall way, but that
 which everie nation hath, not proper onely
 to it selfe: but is given from God, that
 may be common to the vniuersitie, of na-
 tions, to all people: this is our pierie,
 which

which therefore is called Catholike, because
 it is not delivered to any certaine people, as
 to the Iewes, but to all humane kinde, and
 excludeth not any one; by this all may be
 saved, and without it none; and in this
 every nation hath not his owne religion,
 like as with the Gentils; for with the Ro-
 mans other Gods were, and worshipped af-
 ter another manner then with the Greekes;
 others with them then with the French,
 Spanish, Scythians, Indians, Persians: all
 nations that haue professed Christ doe
 worship the same God, and with the same
 kind of sacrifice; and *Augustine* calleth the
 Church Catholike not alone for the pleni-
 tude of sacraments therein, but also for the
 vniuersitie of nations, and people that
 therein communicate.

Aug.
 Breui-
 culi cōt.

S. Athanasius, in his dispute against *Ar-*
rian, giveth the reason of the Disciples
 being called Christians, thus: All that be-
 lieued in our Lord **IESVS CHRIST**, were
 not called Christians, but only Disciples:
 And because there arose many Authors of
 new opinions, contrarie to the Apostolicall
 doctrine, they called all their followers Dis-
 ciples; and there was no difference in name
 betweene true and false Disciples, whether
 they were Christs, or *Dosithees*, or the fol-
 lowers of one *Iudas*, or of *Iohn*, that confes-

Int.
 Act. 11;
 26.
 Mart.
 Rom. 8.
 Kal.
 mart.

other sort of Catholike is there, or can be
 then a Christian Catholike, *S. Peeter Mart*
men dyed a Martyr at *Damascus* about the
 yeare of our Lord 742. Slaine by the *Ar*
bians, for saying: Everie one that embraces
 not the Christian Catholike faith, is dan
 ned, like as Mahomet your false proph
 is. *Mart. Rom. 9. Kal. Mart. Theophan. in his*
Miscell. lib. 22. Anno 2. Constant. 6. Imp.

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 much as they can, doe loue and honour
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 full of heinous crimes, otherwaies then they
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 it is not delivered to any certaine people, as
 to the Iewes, but to all humane kinde, and
 excludeth not any one; by this all may be
 saved, and without it none; and in this
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 betweene true and false Disciples, whether
 they were Christs, or *Dosithees*, or the fol-
 lowers of one *Iudas*, or of *Iohn*, that confes-

Lue.
 Act. 11;
 26.
 Mart.
 Rom. 8.
 Kal.
 Mart.

sed themselves, as it were, of Christs Church, but all were called by that one name of Disciples. Then the Apostles cōming together (as by *S. Lukes* narratiō the A & s beare witnessse) called all the Disciples by one name Christians, differencing them from the common name of Disciples; and that the saying of the divine Oracle pronounced by *Isaias* 62. 2. might be accomplished, which hath; And thou shalt be called by a new name which the mouth of our Lord shall declare, &c.

Epipha.
hæret.
27.

Not long after the Heretikes had emulation to this name, and the Carpocratians first vsurped it, whom others followed, reproaching so great a name with false doctrine, & evill manners, as now they would doe with the name of Catholike.

Rom.
19.

Pag. 17. §. I. lin. 4. BY FAITH CONFESSING] With the heart we belecue, to iustice, & with mouth Confession is made to salvation. Faith in the heart, confession in the mouth. This is the word of faith which we preach (saith the Apostle) that if thou confesse our Lord Iesvs in thy mouth, and beleue in thy heart that God hath raised him from death, thou shalt be safe. *S. Augustin* to *Peter* the Deacon. I am glad indeed that thou hast so much solicitude for the keeping of the true faith, without any vice

Aug. de
fide ad
Petrum,
Tom. 3.

of perfidiousnesse without which faith no conversion can profit, nor yet be at all : for the Apostolicall authoritie saith; that without faith it is impossible to please God : because faith is the foundation of all good things : faith is the beginning of humane salvation ; without this faith no man can come to the number of the Sōnes of God : because without it neither in this world doth any one obtaine the grace of iustification , nor in the world to come shall he possesse life everlasting. And if any one doe not walke here by faith , he shall not come to the vision. Without faith all mans labour is in vaine, for such it is, as without the true faith whosoever will please God by contempt of the world: as if one bending toward the countrie in which he knoweth he shall liue blessedly , should leaue the right way and improvidently follow error , by which he cannot come to the blessed Citie, but fall into precipice, where will be no ioy giuen to him that cometh , but destruction brought in to him that falleth.

IN HOPE REPOSING MY SALVATION]

A right order first to belecue and confesse, then to hope. I haue beleued and therefore haue I spoaken , and am over much humbled; saith the Psalmist, as it were betwixt hope and feare.

Augustin. Encheridion ad Laurentium.
Tom. 3. What can be hoped for which is not beleevd : and yet something may be beleevd which is not hoped for. As, which of the faithfull beleeveth not the paines of the damned, and yet he doth not hope for them? and whosoever beleeveth that they be now at hand, hanging over his head, and with a flying motion of his minde doth abhorre them, is better said to feare then to hope. Which *Lucan* distinguishing, hath set downe thus : Lett him that feareth hope. Faith is both of evill things and good: for both good and evill things are beleevd and that with good, and not with evill faith. Faith is also of things past, and present, and to come, for we beleevue that *Christ* dyed, which now is passed: We beleevue that he sitteth at the right hand of the Father, which now is : We beleevue that he shall come to iudge, which is to be. Faith is also of a mans owne things, and of other mens, for everie man beleeveth of himselfe that he had a beginning, and that he was not ever, and such other things : nor only of other men but also of the Angels we beleevue many things that appertaine to Religion. But hope is only of good things, and those to come, and belonging to him that is said to hope for them. All which being so, for these

causes faith is to be distinguished from hope, as well in reasonable difference as in the name. For in that belongeth to the not seeing either those things that are beleaved or hoped for, it is common to faith and hope. In the Epistle to the Hebrewes, the testimonie wherof the illustrious defenders of the Catholike rule haue vsed; faith is said to be a convincing of those things which are not seene. Although when any one saith himselfe to haue beleaved, not words, nor witnesses, nor any arguments, but the evidence of the present things, that is, to haue given credit to them, it seemeth not so absurd, that he might rightly be reprehended in word, and it should be said vnto him, thou hast seene and therefore thou hast not beleaved; whence it may be thought not to be consequent that whatsoever thing is beleaved must not be seene, but better we call that faith which is taught by the diuine word, of those things, to witt which are not seene.

And of hope the Apostle saith, hope which is seene is not hope; for that which one seeth, what doth he hope for? but if we hope for the things that we see not, we expect with patience. When therefore future good things be beleaved of vs, they are no other thing then hoped for.

Now what shall I say of loue without the which faith profiteth nothing? and hope without loue cannot be: To conclude, as *S. Iames* saith, the diuelles beleue and tremble, and yet they doe not hope, or loue, but rather that which believing wee hope for and loue, they feare shall come vpon them. Wherefore the Apostle *Paul* approoveth & commendeth the faith which worcketh by loue, which verily cannot be without hope, nor hope without loue, nor both without faith.

D. Thom. 2. 2. quest. 17. Eternall beatitude is the proper object of hope. For we may not hope for lesse of God then himselfe, in enioying of whom consisteth life everlasting. And supposing our vnion to our neighbour by loue, a man may by the vertue of Theologicall hope, hope for beatitude for him as well as for himselfe: but to confide in Princes or the sonnes of men, concerning salvation, or to set our hope in man, the holy Ghost forbiddeth and giues a curse to him that doth it. That faith being old will I keep in which a childe I was borne. *Hieronymus ad Pammachium & Oceanum, paulo ante finem. Tom. 2.* Now doth faith swimme in many mens lippes, when in their heart there is either none at all, or that

Psalm.
145.
Hierem.
17.5.

that that is doth vehemently languish. For
 who doth not professe that which we
 reade in the Deuteronomie. Heare Israel, Dent. 6.
 thy Lord thy God is one Lord? And, 8c 10.
 thou shalt adore thy God and serue him
 alone? Who doth not daily recite with
 mouth, I beleue in God the father Al-
 mighty? notwithstanding he beleeveth
 not in God, that doth not place in him
 alone all the trust of his felicitie: neither
 hath he one God and Lord that by harlot-
 trie, by riotte, and avarice, doth the
 commands of Sathan: nor doth he serue
 him alone, that seruerh his bellie, that is
 given to this world which is set all vpon
 wickednesse. The heathens thinke there
 be many Gods, and dost thou seeme to
 thy selfe a perfect Christian, because
 thou art perswaded that there is but one
 God? What great matter dost thou?
 the Iewes doe the same, who daily blas-
 pheme the Sonne of God in their Synago-
 gues; the same doe the diuells beleue and
 tremble at it. If truly thou beleevest in
 God beleue him to be iust and true. Iust
 in rewarding the good, and punishing
 the euill: true in his promises: beleue that
 there is no hope of salvation but only
 in his Sonne whome he delivered to
 the crosse for all of vs, and to death,
 F 4 beleue

believe that no evil can fall to them that deliver themselves wholly over vnto his will; and doe perseuer in the same, this is to believe in God the Father, this is to believe in his Sonne, this is to believe in the holy Ghost. *Cyprian. de duplici martyrio longe ante finem. Tomo 4.* Vnexercised faith loone languisheth, and idle is tempted with frequent discommodities: the craftie enemy breakes in vpon remisse sentinels: but externe fraude instructs the man thats exercised in warre and beares him gloriously to the palme of victorie. Peace therefore to the faithfull is matter of corruption. *Ambros. serm. 11. in Psal. 118. longius ante finē. Tom. 4.*

Psal.
141.

I haue cryed to thee O Lord, I haue said thou art my hope, my portion in the land of the living.

Psal. 16

Abide our Lord, deale manfully, and thy heart shall be comforted, and sustaine our Lord. Because the world, what it promisetht seemeth here to giue in the land of the dying; and our Lord, what he promisetht is to giue in the land of the living, many are wearie of expecting the true ioy and are not ashamed to loue the deceitfull; of such the Scripture saith. Woe to them that haue lost their patient sustayning, and diuerted into wicked wayes. *Aug. de verbis Apcl. serm. 25. Tem. 10.*

Eccle. 1

Spe salvi facti sumus. Spes non confundit. By hope we are saved, hope confoundeth not. How hope should be without faith I doe not finde, for no man hopeth that he can attaine that which he doth not belecue to be. It behooveth therefore that al three be in the minde, faith, hope, and charitie: that both a man belecue the things be true to which he is called, and hope that he may attaine to them, and that he loue them. *Aug. lib. 21. sententiarum, sent. 8.*

One hope is of the eternall rewards, another of comfort in the humilitie of tribulation. *Aug. enarr. in Psalm. 118. super, Memor esto verbi tui seruo tuo in quo mihi spem dedisti. Tomo 8.*

Because the man that is converted to God hath his delight changed; the things that he delights in are also changed, and not taken quite away; for all our delights in this life, are not yet in deede: but the hope it selfe is so certaine as it is to be preferred before all the delights of this world. *Aug. enarr. in Psalm. 74. Tomo 8.*

Pag. 17. §. 1. lin. 5. IN THE ONELY MERITS] All our merits are founded in the merits of Christs incarnation, life, and passion: which ground worke taken away, no man hath, or ever had, or could haue since Adam any merits towards life everla-

Aug.
Cōfess.
cap, 13.
tom. 1.
Et de
Trinit.
1. 13. c.
10. tom.
8.

ting, which by his demerits he lost and merited damnation. Whosoever reckeneth vpon his merits to thee, what doth he but reckon vpon thy free gifts.

What was so necessarie to erect our hope, and deliver mortall mindes, deiected with the very condition of mortalitie, from despairing of immortalitie, as that it should be demonstrated vnto vs how much God weighed vs and how much he loved vs? And what token of this more manifest and more excellent, then that the Sonne of God, immutably good, remaining in himselfe what he was, and taking of vs, and for vs, what he was not, without detriment of his soules nature, vouchsafing to enter into our fellowship, first without any euill merit of his owne, he would beare our evils: and so now beleeving how much God loveth vs, and hoping for that which before we despaired of, with bountie no way due, he would bestow his gifts vpon vs without any good merits of ours, yea, with many precedent euill merits; for even those things that are called our merits, are his gifts: for that faith may worke by loue, the charitie of God is diffused in our hearts by the holy Ghost given vs. *Aug. enarr. in Psalm. 144. tom. 8. Gratia salvi facti estis.* Where thou hearest grace,

understand gratis, if therefore gratis,
 when thou hast brought nothing, thou
 hast merited nothing: For if any thing be
 rendered for merits, it is wages and not
 grace: by grace, saith he, you are saved
 through faith. Expound that more cleere-
 ly for the arrogant, for those that please
 themselves, for those that are ignorant of
 Gods iustice and will constitute their
 owne. And this selfe same thing more o-
 penly. And this, quoth he, that you are
 made safe by grace is not of your selves, but
 the gift of God. But we perhaps haue
 done something to merit the gift of God.
 What then? doe not we worke well?
 yes, we worke, but how? he working in vs
 because by faith we giue place in our heart
 to him who in vs and by vs worketh good
 things Hearken to the
 same thing; what diddest thou merit sinner?
 Contemner of God, what diddest thou
 merit? see: if thou canst meete with any
 thing but punishment, see if thou canst
 meete with any thing but paine: thou seest
 then what was due to thee, & what he gaue
 thee that gaue thee gratis. Perdō is given to
 the sinner, the spirit of iustification is given,
 charitie and dilection is given, wherein
 thou mayest doe all good things: and aboue
 all this, he will giue both life everlasting
 and

and the societie of the Angels: all of mer-
 cie, boast no where of thy merits becauſe
 thy merits themſelves are his gifts. *Dom-
 num Deum tuum adorabis & illi ſoli ſeruies*
 Thou ſhalt adore thy Lord thy God and
 ſerue him alone, and thy neighbours erring
 and labouring thou muſt help as much as
 is lawfull and commanded; ſo as this very
 thing when it is well done, we doe vnder-
 ſtand God to doe it by vs, and deceived
 with vaine glorie chalenge nothing to our
 ſelves, by which one vice we be from height
 drowned in the deep. *Aug. De quantitate a-
 nima, lib. I. cap. 34. tom. I. & de libero arbitrio*
lib. I. cap. 14. Of our merit that it is volun-
 tarie. For this that eternall law hath with
 immutable ſtabilitie confirmed, that merite
 be in the will, reward and puniſhment in
 beatitude and miſerie. When therfore we
 ſay that men are voluntarily wretched, we
 ſpeake not as if they had a will to be wret-
 ched: but that they be in ſuch will, as whe-
 ther they will or no, miſerie muſt neceſſa-
 rily follow: and therfore it repugneth not
 in the ſuperiour reaſon that all have a will to
 be bleſſed and yet cannot: for all will nor
 liue vprightly, to which only will, bleſſed
 life is due. And againe. *De morib. Eccleſiaſ-
 Cath. lib. I. cap. 25. tom. I.* Life everlaſting is
 the whole reward, in whoſe promiſe we
 haue

the ioy: and the reward cannot goe before
 the merits and be given a man before he be
 worthy of it? for what is more vniust then
 this, and what more iust then God? we
 must not therfore demand reward before
 we haue merited to receiue it.

*Aug. lib. de Beata vita. Meritis matris se vivere
 credit.* Augustine thought he lived through
 his mothers merits; and *lib. I. Soliloquiorum.*
 He disprooveth the error of those that
 thinke the soules to haue no merit with
 God: of merit, see. *Aug.* most copiously in
 many places. *Impressione Basilea 1543.*
Tom. 2. col. 161. a. 163. a. 161. c. 464. c. Tom. 3.
col. 204. B. Tom. 7. col. 770. a. & Tom. 2. Epist.
105. What merits then of his owne, shall
 be that is delivered boast of, who if he had
 according to his merits, should be nothing
 but damned? Are then the merits of the
 iust none? they are verily, because they are
 iust, but that they might become iust there
 were no merits; for they were made iust,
 when they were iustified: but as the Apo-
 stle saith, iustified by his grace gratis. *Multa
 ibi vide.* *Tom. 2. col. 466. a. 486. B. Tom. 7.*
col. 1306. B. Tom. 8. col. 1104. B. Tom. 9. col.
26. a. Tom. 4. col. 1014. a. 1234. a. Tom. 10.
406. a. Tom. 3. 191. a. 162. B. 189. d. 190. B.
437. a. 584. c. d. 186. d. Tom. 4384. B. 169. d.
171. d. 1305. c. 876. c. d. 919. d.

I IMPORE THE ASSISTANCE
 PRAYER OF THE B. AND IMM
 CVLATE VIRGIN MARIE AND
 ALL THE HOLY COMPANIE O
 HEAVEN] Concerning Prayer to Saint
 it is in vaine to aske of what opinion
 was that thus actually prayeth to our ble
 sed Ladie and all the Saints. So praye
 S. *Augustine* to the Saints. You therfore the
 haue merited to become companions o
 the heavenly citizens and enioy the clariti
 of eternall glorie, pray for me to our Lord
 that he will take me out of this prison
 wherein I am holden bound and cap
 tiue, &c. *Tom. 3. l. de spiritu & anima, col. 898*
And de ecclesiasticis dogmatibus, cap. 73. The
 same S. saith, the bodies, and chiefly the
 reliques of the blessed Martyrs are most
 syncerely to be honored, as if they were the
 members of Christ, and Churches called
 by their names, as holy places dedicated to
 the Divine worship, with most pious affe
 ction and devotion to be most faithfully
 frequented we beleue: and of the manner
 how the Saints ought to be honoured; see
 large. *Lib. 8. De Civitate Dei: cap. 27. &*
Tom. 6. contra Faustum Manichaeum, lib. 20.
cap. 21. The Christian people celebrateth
 the Martyrs memorie with religious so
 lemnitie, both to excite themselves to imi-

ion, and that they may be cuppled in
 fellowship to their merits, and holpen by
 their prayers: yet so, as to none of the
 martyrs, but to the God himselfe of the
 martyrs we constitute Altars, although in
 memorie of the Martyrs. For which of
 the Bishops assisting at the Altars in places
 of the holy bodies, hath at any time said:
 we offer to thee *Peter*, or *Paul*, or *Cyprian*:
 but that which is offered, is offered to
 God who crowned the Martyrs, at the
 memories of them whom he crowned:
 that by the admonition of the very places
 greater affect arise to what charitie, both
 towards them, whom we can imitate,
 and towards him by whose helpe we be
 able to imitate. We therefore worship the
 martyrs, with that worship of loue and
 societie, wherewith also in this life holy
 men of God are worshipped whose hearts
 we perceiue to be prepared to the like
 passion for the Euangelicall truth. But
 those by so much more devoutly, as more
 securely after all vncertaine things over-
 come, and with how much more confident
 praise we preach them now victours in a
 more happie life, then as yet fighting in this
 life. But with that worship which in Greeke
 is called *latrina*, and cannot be spoken in one
 word

word in latine, being a certaine seruitude properly due to the Diuinitie, we neither worship nor teach to be worshipped, but one God, &c. *Aug. in Psalm. 85. prope finem Tom. 8.* Our Lord IESVS CHRIS doth yet intercede for vs: All the Martyrs that are with him make intercession for vs: their interpellings doe not passe vntill our sighs haue passed, &c. *Lege de Ciuitate Dei lib. 21. Tom. 5 & in Psalm. 105. Tom. 8. vers. Si nō Moyſes electus eius ſtetisset in confractio in conſpectu eius. Aug. ſerm. 2. de anuntiatione fine Tom. 10. ſerm. de Sanctis.* O Blessed MARYE who is able worthily to repay thee in thanks and preachings of thy prayſes who by thy ſingular aſſent diddeſt ſuccour the loſt world? what prayſes can humane frailtie pay thee, which in thy only commerce hath found an entrie to recoverie. Receiue therefore how ſmall ſoever, how ſoever to thy merits vnequall thancks-givings, and when thou haſt received our vows, by prayer, excuſe our faults. Admit our prayers within the ſacrarie of thy hearing, & bring vs backe an antidote of reconciliation: be it by thee excuſable which by thee we intrude, let that become impetrate which with faithfull minde we aſke, receiue what we offer, giue againe, what we aſke, excuſe that we feare, becauſe thou art

the only hope of sinners, by thee we hope
for pardon of our sinnes, and in thee most
blessed is the expectation of our rewards:
Holy Marie succour the wretches, helpe
the pusillanimous, refresh the sorrowfull,
pray for the people, stand for the clerecie,
make intercession for the deuout woman
kinde, lett all feele thy helpe that celebrate
thy memorie. Assist readily to the vowes
of those that aske, and to all, repay the
wished effect. Let thy dayly studies be to
pray for the people of God, who blessed
hast merited to beare the Redeemer of the
world that liveth and reigneth world with-
out end.

Very worthy and iust is it to glorifie
the mother of our God ever most blessed
and vndefiled, more honorable then Che-
rubs, more glorious farre then Seraphins,
who without all corruption hast brought
forth God, vve magnifie thee the true mo-
ther of God, haile Marie full of grace our
Lord is with thee, blessed thou among
women, & blessed the fruit of thy vombe,
because thou hast brought forth the Sa-
uour of our soules.

To thee vve call most holy virgin, be
kindfull of vs thou vwho even after thy
liuerie diddest remaine a virgin. Haile
Marie full of grace our Lord is with thee,

G

the

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M
C

Chry-
sost. in
liturg.

Arhan.
in Evag.
de S.
Maria
Deipara

word in latine, being a certaine seruice properly due to the Diuinitie, we neither worship nor teach to be worshipped, but one God, &c. *Aug. in Psalm. 85. prope fine Tom. 8.* Our Lord IESVS CHRIS doth yet intercede for vs: All the Martyrs that are with him make intercession for their interpellings doe not passe vntill our sighs haue passed, &c. *Lege de Ciuitate Dei lib. 21. Tom. 5 & in Psalm. 105. Tom. 8. vers. 1.* *Si nō Moyſes electus eius ſtetiffet in conſpectu eius. Aug. ſerm. 2. de anuntiatione fine Tom. 10. ſerm. de Sanctis.* O Blessed MARYE who is able worthily to repay thee in thanks and preachings of thy prayse who by thy singular assent diddest succour the lost world? what prayses can humane frailtie pay thee, which in thy only commerce hath found an entrie to recoverie. Receiue therefore how small soever, how soever to thy merits vnequall thancks-givings, and when thou hast received our vows, by prayer, excuse our faults. Admitt our prayers within the sacrarie of thy heart, & bring vs backe an antidote of reconciliation: be it by thee excusable which by thee we intrude, let that become impetrate which with faithfull minde we aske, receiue what we offer, giue againe, what we aske, excuse that we feare, because thou art

the only hope of sinners, by thee we hope
for pardon of our sinnes, and in thee most
blessed is the expectation of our rewards:
O holy Marie succour the wretches, helpe
the pusillanimous, refresh the sorrowfull,
pray for the people, stand for the clerecie,
make intercession for the deuout woman
inde, lett all feelee thy helpe that celebrate
thy memorie. Assiste readily to the vowes
of those that aske, and to all, repay the
desired effect. Let thy dayly studies be to
pray for the people of God, who blessed
thou hast merited to beare the Redeemer of the
world that liueth and reigneth world with-
out end.

Very worthy and iust is it to glorifie
the mother of our God ever most blessed
and vndefiled, more honorable then Che-
rubs, more glorious farre then Seraphins,
who without all corruption hast brought
forth God, vve magnifie thee the true mo-
ther of God, haile Marie full of grace our
Redeemer is with thee, blessed thou among
women, & blessed the fruit of thy wombe,
because thou hast brought forth the Sa-
uour of our soules.

To thee vve call most holy virgin, be
mercifull of vs thou vwho even after thy
childbirth diddest remaine a virgin. Haile
Marie full of grace our Lord is with thee,

Chry-
sost. in
liturg.

Arhan.
in Evag.
de S.
Maria
Deipara

the orders of Angels and all men doe call thee blessed. Blessed art thou above all woemen, & blessed the fruit of thy wombe. Make intercession for vs O Mistresse, O Ladie, O Queene, and Mother of God.

Greg.
Nazian.
Traged.
Christi.

Thrice blessed mother, light of virgins, that dost inhabit the bright temples of heaven, free from filth of mortalitie, adorned now with immortalities stole, yeeld a benigne care to my words from on high, and receiue I beseech thee O virgin my prayers.

Bernar.
ferm. 2.
de Ad-
uent.

O blessed inventor of grace, bringe forth of life, and mother of health, let vs by thee haue access to thy sonne that by thee he may receive vs, who by thee was giuen to vs.

IMMACULATE] This is the proper epithete of the Conception of our blessed Ladie. Others there are appropriated to her virginitie, as most entire, most pure, vndefiled, not corrupted, not stayned, vnouched, &c. Whence may be gathered the authors opinion of the immaculate Conception to be the same that our Seraphical Order hath even from the beginning raised and maintained both in Quire & schoole that the B. Virgin was alwayes Immaculate even in the first instant of her Conception as becomed the Maiestie of God, that was

to be borne of her vnspotted flesh. *Cat. 4.7.*
 Thou art all immaculate, &c.

Pag. 17. §. i. lin. 15. MEMBERS
 OF THE TRIUMPHANT CHVRCH
 HAVE IN CHRIST COMPASSION
 ON THE MEMBERS OF THE MI-
 LITANT CHVRCH.] By reason of
 their vnion. For we belecue in the holy
 Catholike Church the cōmunion of Saints.
 The right order of confession required, *Aug. in*
 that after the Trinitie the Church should *Enche-*
 be adioyned as a house to the dweller, *ridio.*
 and to God his Temple, and to the builder *c. 16.*
 his Citie. The which is here to be taken
 whole; not only in that part in which it is a
 pilgrim here on earth, from the Sunne ri-
 sing to the setting of the same praysing the
 name of our Lord, and after the captivi-
 tie of oldnesse singeing a new song; but
 also in that part which alwayes hath adhe-
 red to God in heaven from the time that it
 was first created, and hath experienced
 the euill of his fall: this stands fast, blessed
 the holy Angels, and helpeth as it ought,
 to doe his part that is in pilgrimage: be-
 cause both shall be one by companie of c-
 ommunion; and now is one by the band of
 charitie, which whole is instituted to
 worship one God.

Psalms.
118.63.

David said, while he was yet living: I am partaker, with all that feare thee and keepe thy commandements.

1. Cor.
12.12.

As the bodie is but one and yet hath many members and all the members are but one bodie, so also Christ, for in one spirit we were baptized into one. The eye cannot say to the hand I need not thy helpe, nor the head to the feet you are not necessarie for me. God hath tempered the bodie, giving to it that wanted the more abundant honour, that there might be no schisme in the bodie, but that the members together might be carefull one for another and if one member feele any smart, all the members doe condole with it, or if any one member receiue any comfort, all the members doe congratulate with it, and you are the bodie of Christ and members of his members, &c.

S. Maximus,
serm. de
SS. Octavio,
Adventio &
Salvatore
re martyribus
Taurinensibus.

All martyrs are most devoutly to be worshipped but especially those are to be honoured of vs whose reliques we have in possession, for those helpe vs with their prayers, but these with their passion; with these we have familiaritie for they be as waies with vs, they dwell with vs, that is they keepe vs whilest we live and receive us when we dye; here, lest we offend, the lest the horror of hell invade vs. To the

end it vvas ordayned by our forefathers,
that our bodies should be laid by the
Saints boanes that vvhilest hell feareth
them, paine may not come at vs, vvhilest
Christ illuminateth them, our darcknesse
may fly away: Resting vvith the holy Mar-
tyrs vve escape hell by their merits, but not
vnlesse vve be fellowes vvith them in their
sanctitie.

Pag. 17. §. 1. lin. 18. INTO HIS ^{In opi-}
FIRST SVBSTANCE] This cannot ^{nione}
be physically vnderstood; but is morally ^{Doct.}
taken for death; He dyed the 29. of Iune ^{subtilis.}
1598. of a consumption, vvherof he lay
sicke almost a yeare at his manour house of
Temple broughton, and was, according to
his will, buried in S. Maries, the parish
Church of Handburie, in the place vvhere
the high Altar stood in the time of Catho-
like Religion.

Of vvhat age he died I know not but
gather that he could not vvant much of 60.
It is evident in the Testament that he lived
40. yeares and vpward vnmarried; after-
vvard he had 12. children borne him by
one vvife at 12. severall births. Howsoever,
the life vvas short for a man of his
vvorth, and yet long by reason of the
vvorth of it: As it is said. Sap. 4. He that
is consummate and perfected in short

time, hath accomplished many times and
ages.

De fato
sane in-
telligi.

*Seneca Epist. 4. de breviori vita non curan-
dum.* Our care must not be to liue long, but
to liue sufficiently. To liue long wee haue
need of fate: to liue sufficiently, a minde.
Life is long if it be full: and it is full when
the mind hath gotten the maisterie of
good, and into its owne hands power over
it selfe. What auaile a man 80. yeares passed
in sluggishnesse? Such a man hath not li-
ued, but made a stay in life, nor is he late
dead but long.

He hath lived 80. yeares; all the matter is
from what day you count his death. He
hath lived 80. yeares, rather he hath beene
80. yeares: vnlesse you meane he hath lived
so as trees are said to liue. Let vs not mea-
sure our life by time but facts. As in little
 stature a perfect man may be, so in a little
 terme of time a perfect life may be. Age is
 an externall thing: how long I am, is an-
 others: but how long I am good, is mine.
 To liue vnto wisdom is the space of most
 ample life. *Idem, lib. 1. de tranquillitate vite
 cap. 10.* There is no viler thing then an aged
ould man that hath no other argument but
 yeares to proue that he hath lived long.

Lin. 21. IT SHALL PLEASE
GOD TO APPOINT]

Man
put

purposeth and God disposeth. Therefore
saith *S. Iames* the Apostle. *Epist. cap. 4.* Say
if our Lord will, or if we liue, we will doe
this or that, because we know not what
shall be to morrow.

So the soule bee safe, it is no great matter
where the bodie lye: many a holy bodie
lyeth in the sea, many burned to askes,
many deuoured by wild beasts, &c. Yet e-
very man ought so much to esteeme of
Christian buriall, as he ought to seeke for it
by all lawfull meanes, and is bound to or-
daine as providently as he can; and a good
reason why is giuen in the lease here be-
fore, out of *S. Maximus*.

Pag. 17. §. 2. RUFVLL DECAY OF
THE CATHOLIKE RELIGION]
Begunne in England by *Henrie 8.* brea-
king obedience with the sea of Rome by
act of Parliament, 1533. and made more
full by *Q. Elizabeth*.

AS A TRUE FATHER] A true fa-
ther is he that, according to the law of na-
ture, provideth for those whom he hath
gotten into the world, not only bodily, but
spiritually: which law is so firmly engrafted
in nature, as it needs no expresse law writtē,
to command it: as the children haue to ho-
nours their parents: the care of providing
corporally for childrē is in some parents over
much,

much , and the provision for their soules (the chief part) too little.

These are not true fathers, that care not to leaue to their children a true inheritance: but false fathers, leaving inheritāce of false riches; such as vwhen they haue slept their sleepe, they shall find nothing in their hands. The true father hath his principall care to instruct his children in the law of God: that as, not only the earthly goods, but celestiaall doctrines vvere by his forefathers delivered to him; so he, keeping them in the customes and maners of his life, deliver the same to his posteritie at his death. The sonnes, most commonly follow the steps of their fathers, and thinke all lawfull to doe that they see them vse. Great is the obligation of parents in the education of their children.

Ioan. 5.
19.

The sonne can doe nothing of himselfe, but vwhat he seeth his father doe; for vwhatsoever he doth, the sonne likevise doth.

Isaias
38.

Mat. 10.

32.

Marck

8. 38.

Luc. 9.

26. & 13

8.

Pag. 18. §. 3. BE IT KNOWNE
TO THEM AND TO ALL THE
WORLD] The father to his children
shall notifie thy truth. Every one that
shall confesse me before men, I vwill
also confesse him before my Father
vvhich is in heaven. And he that shall
denie me before men: I vwill also denie

him

him before my Father vvhich is in hea-
ven .

S. Aug. serm. 181. de tempore, Tom. 10.
Heb. 11. Sine fide. Without faith it is impos-
sible to please God, this faith he acknow-
ledgeth in our hearts, that searcheth reins
and hearts, but for conseruing of the Chur-
ches vnitie; for the dispensation of this
time, with faith of heart, is also necessarie
confession of mouth; because vvith the
heart vve beleue to iustice, and vvith
mouth vve make confession to saluation,
not only of preachers, but also of those that
are instructed: Otherwise one brother of
another could not have notice, nor the
Churches peace be conserued, nor one
teach another, nor learne of another, neces-
sarie things to saluation, vnlesse vvhat he
hath in his heart, with signes of voice, as it
were, with certaine chariots he sent to the
hearts of others. Faith is therefore both to
be kept in the heart, and brought forth
with the mouth: for faith is the foundation
of all good things, and beginning of hu-
mane saluation: without this no man can
come to the number of the sonnes of God,
and without it, neither doth he obtaine the
grace of iustification in this world, nor
shall he possesse life everlasting in the world
to come. And if one walke not by faith, he

Vide su-
pra §. 1.
by faith
confes-
sing.

shall not come to vision. The holy Apostles, having regard to this, delivered a certaine rule of faith, which, according to the Apostolicall number, comprehended in 12. sentences, they called the symbole, by which the beleivers might hold the Catholike vnitie and by which they might convince hereticall prauie, &c.

A MEMBER OF CHRIST'S TRUE, CATHOLIKE, AND APOSTOLIKE CHURCH] Signes of the true Church are, that it is one, holy, Catholike, and Apostolike, therefore he adioyneth [OVT OF THE VNITIE AND FELLOWSHIP WHEREOF THERE NEVER WAS, NOR IS, NOR CAN BE SALVATION] No more then was for those that were without the arke of Noe. The true Church can be but one, in as much as truth is one, and can be but one: errour manifold, and in a manner infinite. A man that going a iourney, bent to one place if he leaue the right way, which can be but one, it is no more matter which way he take, of so many wayes as lie round about him, for in all he erreth, and shall not come to the place intended, because he hath left the way that only leades therunto. *Symbol. Apost.* The holy Catholike Church. It is to be knowne that we must beleue the Church, and not beleue in the Church,

Aug.
serm.

181. de
tempore,
prophe-
niam,
Tom. 10

Church, because the Church is not God, but the house of God. Catholike, he saith, diffused over all the whole world, because the Churches of diverse Heretiks are therefore not called Catholike, because they be contained in places, & every one in their owne Provinces, but this, even frō the Sun rising, to the setting of the same, is diffused with the splendour of one faith. There are no greater riches, no treasures, no honours, no greater substance of this world, then is the Catholike faith: which saveth men sinners, illuminateth the blind, cureth the infirme, baptizeth Cathecumēs, iustifieth the faithfull, repayreth penitents, augmenteth the iust, crowneth, martyrs, ordeyneth clerks, consecrateth Priests, prepareth for the kingdome of heaven, and in the everlasting inheritance communicateth with the holy Angels. Whosoever he be, and of what condition soever he be, he is no Christian that is not in the Church of Christ.

Our Lord IESVS CHRIST like a whole perfect man, both head & bodie: the head we acknowledge in that man which was borne of the Virgin MARIE, suffered vnder Pontius Pilate, was buried, arose, ascended in to heaven, sitteth at the right hand of the Father, from thence we expect him, iudge of the living and the dead: this is the head

Ang. in
Psal. 90.
Cōcio. 2
Tom. 2.

head of the Church; the bodie of this head is the Church, not which is in this place, but which is in this place, and over all the world: nor that which is in this time, but even from *Abel* vnto those which are to be borne, and to beleue in Christ even till the end, all the people of Saints, pertayning to one citie, which citie is the bodie of Christ; whose head is Christ.

Whosoever separated from the Church is conioyned to an adulteresse; is separated from the things promissed to the Church; neither doth he appertaine to the rewards of Christ, that leaueth the Church of Christ, he is an Alien, he is prophane, he is an enemy; he cannot now haue God his father, which hath not the Church his mother. If hee could escape that was without the arke of *Noe*, then he shall escape that is without the church. *Cyprianus tract. de simplicitate Pralat. sive de vnitae Ecclesie.*

I following no first but Christ, am con- sociated to thy beatitude, that is, to the chayre of *Peeter*: I know the Church was built vpon the Rocke, whosoever out of this house eateth the lambe, is profane. If any one be out of the arke of *Noe* while the floud ragerh, he shall perish. *Hieronymus, epist. 1. ad Damasum, tomo 2.*

The Roman Church in all I seeke to fol-

allow. *Ambros. lih. 3. de Sacramentis, cap. 1. post
medium, parte 1.* No man blotteth out of
heaven the constitution of God: no man
blotteth out of earth the Church of God.
Aug. epist. 162. in fine.

That is the holy Church, the one
Church, the Catholike Church, the true
Church, fighting against all heresies: fight
it may, bee vanquished it cannot. All he-
resies haue gone out therof, as vnprofitable
sprigs cut from the vine, but shee remaineth
vpon her roote, vpon her vine, vpon her
charitie, the gates of hell shall not over-
come her. *Aug. lib. 1. de symb. ad cathecum.
cap. 5. in fine.*

The sunne is easier extinguished, then
the Church obscured. *Chrysost. hom. 4. in 6.
Esaie.*

Theodosius the great, gloried more that he
was a member of the Catholike Church,
then that he reigned vpon the earth.

What is more honorable then the Em-
perour to be called a child of the Church,
this is that *Moyse* preferred before the *Æ-*
gyptian treasures, denying himself to be
Pharaos sonne, and choosing rather to be af-
flicted with Gods people then to haue the
pleasure of temporall sinne. For before
God there is nothing so magnificent and il-
lustrious, as pure doctrine, and a soule in-
stru-

*Aug. de
Civitate
lib. 5.
cap. 26.*

*Ambrosi
de Eccl.
nō trad.
Hæreti-
cis.
Heb. 11.*

*Gregor.
Naz. e-
pist. ad
130. E-
pisc.*

structed and made perfect with divine opinions.

Pag. 28. §. 3. lin. 11. *I acknowledge God the Father my maker, God the Sonne my redeemer, &c. Matth. 28. 19.* Going teach all nations baptizing them in the name of the Father and of the Sonne and of the holy Ghost. The faith of the Trinitie. In what place soever thou beest constitute, because, according to the Rule promulgated by the command of our Saviour, thou knowest thy selfe to be baptized in one name of the Father, & Sonne, and holy Ghost; principally, and without doubt, retaine with thy whole heart, that the Father is God. the Sonne God, and the holy Ghost God; that is, the holy and ineffable Trinitie, to be naturally one God; of whom in *Deuteronomie* it is said: Heare Israel, thy Lord thy God is one God: And thou shalt adore thy Lord God, and serue him alone: Yet because this one God, who only is naturally the true God, we haue said to be neither Father alone, nor Sonne alone, nor holy Ghost alone, but together Father, Sonne, and holy Ghost, we must beware, lest as we truly say the Father and Sonne & holy Ghost, in that belongeth to their naturall vnitie, to be one God; so we dare say, or beleue, (which is altogether vnlawfull) that he which is Father is

Aug. 1. 1
de fide
ad Pe-
trū, c. 1.
Tom. 3.

Dent. 6.
Mat. 4.

the same that the Sonne, or holy Ghost; Or
 that is Sonne, either Father or holy
 Ghost; Or he that is holy Ghost, called pro-
 perly, in the confession of this Trinitie, to
 say or beleue, that he is personally the Fa-
 ther or the Sonne. For that faith which the
 holy Patriarchs and Prophets, received
 from God before the incarnation of the
 Sonne of God; which also the holy Apo-
 stles heard from our Lord him selfe in
 flesh; and, by the magisterie of the holy
 Ghost instructed, not only preached in
 word, but also to the healthfull instruction
 of posteritie left in their writings, prea-
 cheth the Trinitie to be one God: that is,
 Father, Sonne, and holy Ghost. But it were
 no true Trinitie, if one and the same per-
 son were called Father, and Sonne, and
 holy Ghost: For if, as the substance of
 the Father, and Sonne, and holy Ghost,
 is one, so the person were one; there
 were nothing wherein it might be truly cal-
 led a Trinitie. Againe, it were indeed a
 true Trinitie, but that Trinitie should not
 be one God, if as the Father and Sonne,
 and holy Ghost, are in proprietic of per-
 sons distinct from one another, so they
 were distinguished in diversitie of na-
 tures.

But

Pag. 18. 9. 4. lin. 1. I BELEEV AND
HOLD] The Apostles Creed, the Ni-
cene Creed, Athanasius Creed, the 10. Com-
mandements, the 7. Sacraments: and in a
word, all that the Catholike Church tea-
cheth and holdeth; for, to beleue profiteth
nothing vnlesse we also hold and keepe in
worke, what we beleue; and that wholly
and entirely. Whosoever keepeth other-
wise the whole law and offendeth in one
point, becommeth guiltie of the whole, as if
he had transgressed in all. That the Sacra-
ments are the conducts wherby the grace
of God is derived vnto mankinde: Their
number, order, names, &c.

Epist.
Iacobi.
c. 2. 10.

Matth.
vlt.

1. BAPTISME] He reckoneth the
Sacraments in such order as they occurred
at the present to memorie. Whose right or-
der is, first baptisme: wherby we are, rege-
nerate, and borne a new in Christ to spiri-
tuall, and everlasting life; who before were
borne of our parents in the world, to cor-
porall, and, without this Sacrament, to e-
verlasting death.

1o 2. 10.
Act. 2.

Confirmation; wherby we be spiritually
strengthened and grow, as in our infancie
we be lapped and bound corporally vntill
our ioynts be knit and we made able to
stand by our naturall forces.

Eu-

Eucharistie, wherby we be nourished
and fed in soule, as by corporall foode we
be fed in bodie.

Ioan. 6.
predi-
catur
Euch.

Penance; wherby the wounds of sinne
that we receiue in our soules after baptisme
are cured.

Mat. 28.
Iacob. 5
Ioan. 20.
Mat. 16.

Extreame vnction: which strengtheneth
vs in our passage out of this life, when of
our selves we be too weake to resist the as-
saults of the diuell, who then most of all ga-
geth; *tendens insidias calcaneo vestro*. Of these
true; see *Scotus in 4. D. 2. Q. 1. Conclusionem 1.*
Whose words are these: Like as in the natu-
rall life first is generation, after followeth
nutrition, and corroboration, and repara-
tion of the health lost, and these 4. apper-
taine to every singular person: and yet be-
sides these, something is requisite pertay-
ning to the communitie, by which a man is
constitute in necessarie degree toward
some a & necessarie for the communitie. So
spiritually, to complete perfection out-
wardly, there must be some helpe pertay-
ning to spirituall generation: and secondly,
something pertayning to nutrition: thirdly,
pertayning to roboration or strengthening:
fourthly, to reparation after falling: and
fifthly, besides these things is required some
being, wherby he that departeth be finally

Iacob. 5
Marc. 6.

Pag. 18. 9. 4. lin. 1. I BELEVE AND
HOLD.] The Apostles Creed, the Ni-
 cene Creed, *Athanasius* Creed, the 10. Com-
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 worke, what we beleue; and that wholly
 and entirely. Whosoever keepeth other-
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 point, becommeth guiltie of the whole, as if
 he had transgressed in all. That the Sacra-
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Matth.
vlt.

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Act. 2.

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prædi-
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some a & necessarie for the communitee. So
spiritually, to complete perfection out-
wardly, there must be some helpe pertay-
ning to spirituall generation: and secondly,
something pertayning to nutrition: thirdly,
pertayning to roboration or strengthening:
fourthly, to reparation after falling: and
fifthly, besides these things is required some
being, wherby he that departeth be finally

But because in that one true God Trinitie, not only that it is one God, but also that it is a Trinitie, is naturally true; therefore that true God is in persons a Trinitie, and in nature one. By this naturall vnitie, all the Father is in the Sonne and holy Ghost; all the Sonne in the Father and holy Ghost; all the holy Ghost in the Father and Sonne: none of these is without any one of them, because none is before another in eternitie, or exceedeth in greatnesse, or surpasseth in power; because, in as much as pertaineth to the vnitie of the diuine nature, the Father is neither before nor greater then the Sonne, nor holy Ghost: not the eternitie and immensitie of the Sonne, as it were before, or greater, can naturally precede or exceed the eternitie and immensitie of the holy Ghost.

Aug. de Trin. cap. 4. Tom. 3. All that ever I could reade of, that before me wrote of the Trinitie, which is God, the Catholike handlers of the diuine bookes both new and old, haue intended to teach this out of the Scriptures: that the Father, and Sonne, and holy Ghost, of one and the same substance, with inseparable equalitie, doe innuuate the diuine vnitie: therefore they be not three Gods, but one God: Although the Father haue begotten the Sonne, and ther-

Therefore the Sonne is not, whom the Father
 and the Sonne is begotten of the Father,
 and for that he is not Father which is
 Sonne: and the holy Ghost is neither Fa-
 ther, nor Sonne, but only the spirit of the
 Father and Sonne: himselfe also coequal to
 the Father and Sonne, and pertayning to
 the vnitie of the Trinitie: And yet not the
 same Trinitie borne of the Virgin *MARIE*;
 vnder *Pontius Pilate* crucified, and buried;
 to haue risen the third day and ascended
 into heauen; but only the Sonne. Nor the
 same Trinitie to haue descended in likenesse
 of adoue vpon *IESVS* baptized: or on
 the day of Pentecost after the Ascension
 of our Lord with sound made from heauen
 as if a vehement blaste were carried along,
 and in diuided tongues like fire, to haue
 sitten vpon every one of them, but only the
 holy Ghost. Nor the same Trinitie to haue
 said from heauen: thou art my Sonne: when
 either he was baptized by *Iohn*, or vpon the
 mount, when the three disciples were with
 him, or when the voice sounded, saying: I
 haue both clarified & againe wil clarify: but
 only the Fathers voice to haue beene made
 to the Sonne; although the Father, & Son
 and holy Ghost, as they are inseparable, so
 do they inseparably worke. This is also my
 faith, because this is the Catholike faith.

Pag. 18. 9. 4. lin. 1. I BELIEVE AND
HOLD.] The Apostles Creed, the Ni-
 cene Creed, *Athanasius* Creed, the 10. Com-
 mandements, the 7. Sacraments: and in a
 word, all that the Catholike Church tea-
 cheth and holdeth; for, to beleue profiteth
 nothing vnlesse we also hold and keepe in
 worke, what we beleue; and that wholly
 and entirely. Whosoever keepeth other-
 wise the whole law and offendeth in one
 point, becommeth guiltie of the whole, as if
 he had transgressed in all. That the Sacra-
 ments are the conducts wherby the grace
 of God is derived vnto mankind: Their
 number, order, names, &c.

Epist.
Iacobi.
c. 2. 10.

I. BAPTISME.] He reckoneth the
 Sacraments in such order as they occurred
 at the present to memorie. Whose right or-
 der is, first baptisme: wherby we are, rego-
 nerate, and borne a new in Christ to spiri-
 tuall, and everlasting life; who before were
 borne of our parents in the world, to cor-
 porall, and, without this Sacrament, to e-
 verlasting death.

Matth.
vlt.

Ioā. 10.
Act. 2.

Confirmation; wherby we be spiritually
 strengthened and grow, as in our infancie
 we be lapped and bound corporally vntill
 our ioynts be knit and we made able to
 stand by our naturall forces.

Eu.

Encharistie, wherby we be nourished
and fed in soule, as by corporall foode we
be fed in bodie.

Ioan. 8.
prædi-
catur
Euch.

Penance; wherby the wounds of sinne
that we receiue in our soules after baptisme
are cured.

Mat. 28.
Iacob. 3
Ioā. 20.
Mat. 16.

Extreame vnction: which strengtheneth
vs in our passage out of this life, when of
our selves we be too weake to resist the af-
faults of the diuell, who then most of all ra-
geth; *tendens insidias calcanea nostro*. Of these
true; see *Scotus in 4. D. 2. Q. 1. Conclusione 1.*
Whose words are these; Like as in the natu-
rall life first is generation, after followeth
nutrition, and corroboration, and repara-
tion of the health lost, and these 4. apper-
taine to every singular person: and yet be-
sides these, something is requisite pertay-
ning to the communitie, by which a man is
constitute in necessarie degree toward
some a & necessarie for the communitie. So
spiritually, to complete perfection out-
wardly, there must be some helpe pertay-
ning to spirituall generation; and secondly,
something pertayning to nutrition; thirdly,
pertayning to roboration or strengthening;
fourthly, to reparation after falling: and
fifthly, besides these things is required some
being, wherby he that departeth be finally

Iacob. 3
Marc. 6.

prepared: For this spirituall life is a certaine way, ordaining that he who liveth well in the same, may without impediment passe out of it to the other, for which he is prepared. These things therefore are required as necessarie helps to every person for himselfe.

Of the other 2. Order, and Matrimonie. Scotw ibi.

And for the good of the communitie observing this law, is required also carnall multiplication; because the same is presupposed to the spirituall good, as nature to grace: and spirituall multiplication of others in the same law. So therefore it was congruent to haue seven helps bestowed vpon the observers of the Evangelicall law; wherein might be both intensiue and extensiue perfection, and sufficient for all things necessarie to the observance of this law; and these are, as the Maister of Sentences hath in his text: Baptisme, appertaining to spirituall generation: Eucharist, necessarie to nourishment: Confirmation, for strengthening: Penance, to the reparation of those that are false: Extreme vnction, to the finall reparation: Matrimonie, to multiplication in the being of nature, or carnall being: and Order, to multiplication in the being of grace, or spirituall being.

Mat. 19.
ex 1. 3c
2. Gene-
sis.
Mat. 26.
Ioã. 20.

C O N F E S S I O N] By this name the Author calleth the sacrament of Penance, as by the part of that Sacrament which then was, and allwaies hath beene by the diuell, and his ministers the Heretiques, most opposed. The first part of the Sacrament of Penance is contrition, or inward sorrow of heart through consideration of Gods goodnesse and our owne wickednesse. No Heretikes are so barbarous, nor any people in the world, that acknowledgeth any God, but they hold this part necessarie, as indeed it is, and hath alwaies beene, to salvation. This they call repentance, and not improperly, if rightly vnderstood. But whereas they hold this to be sufficient to blot out sinnes committed after baptism, it is false: for since the coming of our Saviour Christ and preaching the law of grace (which taketh not away, but accomplisheth the former law) sinne is not remitted by only contrition, but confession of it to a Priest is also required: and moreover Satisfaction must follow: that the partie wronged, whether God, or our neighbour, may againe be appeased, and satisfied: yea, even before the time of our Saviour Christ these seeme to haue beene in vse: *David* 2. Reg. 12. 13. confessed his sinne to *Nathan* the Prophet, and did satisfaction by penall worke,

adiudging also him that had wronged the poore man, by taking his sheepe, and sparing his owne, to fourefould restitution.

Luc. 3. 10. The people of all estates that came confessing their sinnes to *S. Iohn* the Baptiste, demanded, and were by him enioyned what

Luc. 19. 8. they should doe. The rich *Zacharias* offered our Saviour to giue the halfe of his goods to the poore, and restore foure times as much, to any man that he might hap to haue defrauded. In confession is the greatest humilitie, a man will easier part with his goods, or paine his bodie, to satisfie, or be contrite in heart, than in Confession to accuse himselfe; which kind of Pride we inherited from our first parents: *Adam*

Aug. de Civis. l. 13. c. 11. in fine. would not confesse his sinne to God that knew it, but cast the fault vpon the woman: nor shee confesse, but cast the fault vpon the serpent: deceived in this, that to God rebuking and chastizing, he esteemed he should bring a iust excuse, and such as easily he would admit, if he should say he did it, to gratifie his companion; and that companion, not which he had assumed to himselfe, but which our Lord had given him.

How many hard labours, and painefull pilgrimages haue some men vndergone to expiate their sinne: which never the lesse they could never disburden their consciences

of vntill they confessed. So much availeth
 confession, as when it can be had, without it
 no contrition doth suffice; and when it can-
 not be had, to make contrition valuable to
 salvation, we must haue confession at least
 in desire and will.

Aug. lib. 50. hom. Tom. 10. hom. 12. Dearly
 beloved brothers, in all the diuine Scrip-
 tures we be profitably, & healthfully admo-
 nished, that we ought to confesse our
 finnes, continually, and humbly, not only to
 God, but also to holy men, and those that
 feare God: For God will not therefore haue
 vs to confesse our finnes because he can not
 otherwise know them, but because this the
 diuell desireth, that he may finde what to
 object against vs before the tribunall of the
 everlasting Iudge, therefore he had rather
 we would defend than accuse our finnes.
 On the contrarie side, our God, because he
 is pious and mercifull, will that we confesse
 them in the world, that we be not confound-
 ed for them in the world to come. The
 diuell therefore knowing the vertue of pure
 confession, with all his forces endeavoreth
 to hinder a man that he doe not confesse,
 and as at first he suggested to make man
 fall, so after the fall he hindreth vs from ri-
 sing, because he knoweth we cannot rise
 without confession.

It is worse that a man will not confesse, then to contemne the law. That a man will not by satisfaction appease the offense of God, is worse then by sinning to offend the goodnesse of God: for although sinne be forgiven by contrition, yet vocall confession is necessarie, either in deede, when opportunitie is had, or in purpose, when the article of necessitie excludeth the same, and not contempt of Religion; and so, the necessitie of confessing after contrition, is not in such case, for necessitie of the remedie, but for the obligation of the precept.

Conveniently was confession instituted, that he who being in his owne power had departed from God, put vnder the power of an other, with humilitie, and deuotion, may returne. *Chrysost. hom. 3. op. imperfect. de Confessionis viil.* Confession of our sinnes is a signe of a good minde, and the testimonie of a conscience that feareth God. Perfect feare breaketh through all shame, and there only is the turpitude of confession scene, where the paine of the future iudgement is not beleved. And because the very shame is a grievous paine, therefore God commandeth vs to confesse our sinnes, that we may suffer the blushing for paine: for this verie thing is part of the diuine iudgement. He is worthy of pardon that

seeketh

seeketh not to excuse his sinne, for where
confession is, there is remission, because
shamefaced confession holdeth the next
place to innocencie.

Aug. de penitentia utilitate. Because it is a
great shaming to confesse ones sinnes, he
that vndergoeth this shame for Christ, is
worthie of mercie.

Greg. lib. 12. moral. c. 14. Let those that will
mervail at, in everie iust man, the continence
of chastitie, let them mervail at the inte-
gritie of iustice, let them admire the bowels
of pietie, I doe no lesse admire at the most
humble confession of sinnes, then so many
sublime deedes of virtue.

Aug. vbi supra. O foole, why art thou
ashamed to tell to a man, that which thou
wert not ashamed to doe in the sight of
God? Remoue from thee shame, runne to
the Priest, reveale thy secret, confesse thy
sinne, otherwise contrition of heart will no-
thing profit thee, vnlesse confession of the
mouth, if thou canst, doe follow it. Con-
fession is the health of soules, dissipatour of
vices, restorer of vertues, oppugnatour of
the diuels: what will you more? it stoppeth
the gates of Hell, and openeth the gates of
Paradise.

Pag. 19. §. 5. SACRAMENT OF THE
LORDS SUPPER] Although, not only

in many other places, but even in the immediately ensuing words the mind of the author he sufficiently declared, yet because the wise (that few are) must speake with the multitude, and accommodate themselves to wise and vnwise, to whom we are debtors, with the Apostle: It is here to be noted, concerning this manner of speaking. Everie word absolutely set downe standeth first for his principal, and more general signification. So that *Dominus*, vnlesse it be limited, and drawne to more particularitie of signification, by some terme of restriction, must after his generall signification be called, A Lord: or, The Lord: and not our Lord, more then your Lord, or my Lord, or his Lord, or their Lord, which signification it must take from some of these adioyned expressely, our, their, his, mine, &c. Which of it selfe it hath not, but a more noble, because lesse limited. Far more it is to be The Lord, by which we vnderstand The Lord of all, then Our Lord: which, according to the very letter, doth not sound Lord of all, but rather excluding others, would seeme to be ours, & not theirs. In some places, as where it is said, *Ego Dominus*: it can haue none other sense but, I The Lord: for senselesse it were to say, I our Lord, and not much better to say I your Lord: the true is, I The Lord.

The

The Lord, and Our Lord neither kind of speech is to be reprov'd but according to the occurrent matter both vsed indifferently.

Dominicam Cœnam, saith *S. Paul*, *1. Cor.* 11. 20. The Lords Supper, and *vers.* 26. *Mortem Domini*, the Lords death: which is better expressed in the other sacred tongues as *וְיָמָיו* *עַד אֲדֹנָי* *יִשְׁמָרוּ* *רַגְלָיו*; the death of the Lord.

When this speech, Our Lord, is vsed out of a more seruent devotion towards God, it is to be applauded, because we will shew therein a particular relation that we haue to him more then all other creatures haue: and that he is Our Lord, with dominion over vs that are after his likenesse, more then over other creatures, that are lesse, or nothing after his likenesse: which is insinuated to vs in the booke of Genesis, where God is never called The Lord, before the creation of man, but 35. times *אֱלֹהִים* God, and after *Gen.* 2. 4. *יְהוָה* The Lord. What dominion hath a man vnlesse over men, that are of his likenesse and vsing reason? Over the brute beasts he vseth no speciall act of lordship or dominion, but as he serueth himselfe with them, so also he serveth them. Over insensible
more

more improperly is man said to have dominion: because they cannot obey his command, but are disposed of by the labour of his hands. Those things we are most properly said to be Lords of, which doe most immediately obey the power of our will. Mans will is immediately subiect to Gods will, and not as other creatures are, by the government of Angels, or influence of the heavens: And man ought to call Our Lord, and not The Lord, when the matter spoken of is directly belonging to his will subiect only to God and to no creature whatsoever. Which freedome he hath given vs, because he will shew himselfe a loving, and not a tyrannicall Lord. In these places as of the Lords supper, &c. There is no speciall mention of our subiection, but of his voluntarie gift, &c. Therefore it may well be called, The Lords supper, The Lords death, &c.

Pag. 19. §. 5. lin. 3. OF THE ALTAR] The Heretikes of these times haue none: only Catholikes haue an altar. *Heb. 13. 10. Mala. 1. 10.*

Lin. 3. WORDS OF CONSECRATION] How can that which is bread be the Bodie of Christ? *Ambros. de Sacramentis. lib. 4. cap. 4.* By consecration. Consecration then with what words, and by whose speeches is it? by the words

words and speeches of our Lord I E S V S:
 for, by all other things that are said, praise is
 given to God, prayer is made for the peo-
 ple, for Kings, for others, when they come
 once to make the venerable Sacrament, the
 Priest useth not his owne words, but the
 words of Christ. The speech of Christ
 therefore maketh this Sacrament. What
 speech of Christ? verily that by which all
 things are made. Our Lord commanded
 and the heavens were made: Our Lord
 commanded and the earth was made: Our
 Lord commanded and the seas were
 made: Our Lord commanded and every
 creature was engendred: you see of what
 operation the word of Christ is. If therefore
 there be so much force in the speech of our
 Lord I E S V S, as that which was not, be-
 ginneth thereby to be, of how much greater
 operation is it, to let the things be which
 were, and change them into other things?
 the heaven was not, the sea was not, the
 earth was not, but harken to him that saith:
 He said the word, and they are made, he
 commanded, and they are created. That
 therefore I may answer thee, there was not
 the bodie of Christ before the consecra-
 tion, but after the consecration, I say to
 thee, that now it is the bodie of Christ: He
 hath said, and it is made; he hath com-
 manded, and it is created.

SACRIFICE. } *Malach. 1. 11.* In every place
MA SSE. } sacrificed and offered to my
 } name a pure oblation which
 } none haue but the Catholi-
 } ke Church.

FIGVRATIVE SPEECHES] By
 connexion of one place with another, by
 comparing the antecedent with the conse-
 quent words of Scripture: *Scotus in 4. D. 10.*
Q. 1. num. 3. Will haue vs to gather whether
 things be spoken figuratiuely or not: and
 argueth that here they be not figurative,
 out of the words following; for when
 Christ had said; Take and eat this is my
 bodie, to declare that he meant his verie
 bodie, and no mysticall bodie, he said im-
 mediately, which shall be delivered for
 you; and his bodie was the same night deli-
 uered to death for all mankind, betrayed
 by the false Apostle *Indas*.

Pag. 20. §. 6. lin. 1. **EXAMINATION**
OF CONSCIENCE] Whereof the Apo-
 stle. *1. Cor. 11. 28.* Let a man proue him-
 selfe: and 31. if we would iudge our selves
 we should not be iudged.

No paine is more grieuous then a wicked
 conscience. An euill conscience is tossed
 with his owne prickings: if publike fame
 condemne thee not, thy owne conscience

condemneth thee, because no man can fly
from himselfe. Wilt thou be never sad?
Live well: good life hath alwaies ioy, the
conscience of the guilty is alwayes in
paine. *Bernard. Tract. De interiori domo.*

By *cap. 45.*

Among the manifold tribulations, and
innumerable molestious afflictions of a
mans soule, there is no greater affliction
then conscience of sinne. *Greg. in septimum*
psalm. pœnitent. vers. penult. And, on the con-
trarie, there is no greater consolation, then
a conscience adorned with vertues. *Vide*
Aug. serm. 10. ad frat. in eremo, Tom. 10. &
serm. 45.

How beautifull is the brightnesse of
the soule! How happie the conscience full
of good works! If he be potent, that
commands the world, how happie is he
that in his conscience beareth God? *Aug.*
serm. 7. de Tempore.

By good life a good conscience is
gained, that by the good conscience no
paine may be feared: let him therefore
learne to feare that will not feare, let him
learne for a time to be solicitous that will
alwaies be secure. *Aug. serm. 214. De*
tempore.

No man reioyceth in God, that liveth in vice. *Aug. lib. 50. Hom. hom. 33. in medio. serm. 215.* No man hath vniult gaine without iust dammage: where gaine is, there is dammage, gaine in the coffers, dammage in the conscience,

There is no better pleasure then the grace of a corrected conscience, *Amb. lib. 2. de Abraham, cap. 11. Tom. 4.*

REPENTANCE, AND AMENDMENT
Confession maketh contrition or repentance more intense, and as it selfe is caused by them, so it doth againe cherish and encrease them, and of them both proceedeth amendement: for he that with contrition confesseth, submitteth himselfe also to make amends, and doe satisfaction according to the iudgement of him to whom he confesseth: and not only to amend by leading a new life, but as well by satisfiying for that is past. Of satisfaction. or penance for sinnes. *Daniel. 4. 24. Matth. 3. 8. Luc. 3. 8.* Whereupon see. *Greg. hom. 20. in Evangel. Bernard. serm. 66. in Cant. Chrysost. hom. 10. in Matth. Aug. aut pœnitendum, aut ardendum.* Looke to doe penance, or to burne.

Pag. 20. §. 7. lin. 2. INVOCATION
OF SAINTS] Who being like the Angels of God, can both attend to our need & the visiõ of God. *Mat. 22. 30. 18, 10. Luc. 15. 10.*

PRAYER

PRAYER FOR THE DEAD] Saint
 Peter instructed vs, to haue a gard over
 the acts of our life every houre: he instru-
 red vs also to burie the dead, and to per-
 forme their exequies dilligently, and to
 pray for them, and to giue almes. *Clemens,*
Epist. 1. ad Iacobum fratrem Domini.

Dionys. de Eccl. Hierarch. cap. 7. Then com-
 ming the venerable Prelate readeth a most
 holy prayer over him, that the diuine cle-
 mencie will forgiue the dead all his sinnes
 committed through humane infirmitie,
 and place him in the light and region of
 the living, in the bosome of *Abraham, Isaac,*
and Iacob, in the place whence is banished
 all sighes, sorrow, and sadnesse.

Chrysost. hom. 69. ad populum. It was not
 rashly ordained by the Apostles, that in the
 dreadfull mysteries, there should be com-
 memoration made of the dead.

They that loue their friends, dead in
 bodie, and not in soule, with spirituall loue,
 and not carnall alone; let them carefully,
 and instantly, exercise those things that
 helpe the soules of the dead: as offerings,
 prayers, and almes. *Aug.*

Lin. 4. PURGATION OF SOULES]
Math. 5. 25. 26. & 12. 32. Luc. 16. 22.
1. Cor. 3. 13.

CHRISTIAN WORKS] The iust
 I man

man is iudged by his works. *Iacob. 2. 22.*
2. Petri 1. 10. Apoc. 22. 11. Which places make
 also against sole faith. *1. Cor. 15. 58.*

Pag. 21. 6. 8. lin. 4. TEACHING HER
 ALL TRUTH] *Ioannes 14. 16. & 16. 13.*

Lin. 6. GATES OF HELL] *Mat. 16. 18.*

Lin. 10. ANGELS OF LIGHT] *Gal. 1. 8.* But although we, or an Angel from
 heaven, evangelize to you another thing
 besides that we haue evangelized to you
 Anathema. *Idem 2. Cor. 11. 13.*

Lin. 11. DELICACIE OF WORLD
 MENS DELIGHTS] Contrarie to the
 delights of good men, who, renouncing the
 world, haue fixed their delight in God. Of
 such the Apostle warned his Disciple
2. Tim. 3. Know that in the last dayes there
 shall be dangerous times, and there shall be
 men loving themselves, covetous, lustie
 proude, blasphemous, disobeying Parents
 vngratefull, wicked, without affection
 without peace, laying crimes vpon others
 incontinent, rude, without benignitie, traitors,
 sawcie, puffed vp, and lovers of pleasures
 more then of God, having the appearance
 of pietie, but denying the vertue
 therof. Avoide these.

Lin. 17. FORTIE OR FIFTIE
 YEARES] *Luther* fell from the Catholike
 Church anno 1517. Yet there was no pub-
 like

like profession of Lutheranism, or liberation, so soone.

Pag. 22. lin. 5. A C I T I E S E T V P O N
H I L L] Mat. 5. 14. 15. Where also of
the light of it: and, Marc. 4. 21. Luc. 11.

Pag. 22. lin. 12. T H I R T E E N
H U N D R E D Y E A R E S] England first
received the Christian religion from Ioseph
Arimathia, that buried Christ and came
after into England, preached there the
Gospell, and baptized them that beleueed,
as Gildas Sapiens, wrighteth, Venerable Bede,
Polydore, Vergill, and others: And Baronius, at
the yeare of our Lord 35. num. 3.

But more fully it was converted 180.
yeares after Christ in the reigne of King
Lucius, by S. Fugatius and S. Damian, sent
thither from Rome by Eleutherius Pope.

And also 400. yeares after that, by S. Au-
gustine and his fellowes, sent thither by
Gregorie the great, about the yeare 600.

Pag. 22. §. 9. I H O L D A N D B E L E E V E
A L L T H A T T H E C A T H O L I K E A N D
A P O S T O L I K E C H V R C H] If any one
come to you and bring not this doctrine,
receiue him not into the house, nor say to
him, God saue you. 2. Ioan. 1.

Ambrose. He denyeth Christ that con-
fesseth not all, things that are Christs.

Hilarius. It becommeth the ministers of truth to professe true things.

Aug. lib. de fide ad Petrum, cap. 39. Most firmly hold, and no way doubt, that every Heretike, or Schismaticke, baptized in the name of the Father, and of the Sonne, and of the holy Ghost, if he be not aggregated to the Catholike Church, how many almesdeeds soever he doe, although he shed his bloud for the name of Christ, can by no meanes be saved: For to every man, that holdeth not the vnitie of the Catholike Church, neither Baptisme, nor Almes, how copious soever it be, nor death for the name of Christ vndergone, can be of any value to salvation, as long as he persevereth in that hereticall, or schismaticall prauitie which leadeth vnto death.

Cap. 40. Most firmly hold and no way doubt, that not all which are baptized within the Catholike Church shall receive life everlasting, but they which having received baptism do liue a right, that is, which haue abstained them from the vices and concupiscences of the flesh. For the kingdom of Heaven, as Infidels, Heretikes and Schismatikes shall not haue it, wicked Catholikes can never possesse it.

Vincentius Lyrenensis. He is a true and partial Catholike, that loveth the truth of

God, the Church, the bodie of Christ, who before the diuine religion, before the Catholike faith, preferreth nothing, not the authoritie of any man, not loue, nor wit, nor eloquence, nor Philosophie; but despising all these, and there remaining fixed and steed fast, whatsoeuer vniuersally, from all antiquitie, he knoweth the Catholike Church to haue holden, that only he decreeth with himselfe to hold and beleue; and whatsoeuer afterward he perceiveth new and vnheard of to haue beene introduced by any one, otherwise then all, or contrarie to all the Saints, that he vnderstandeth to appertaine, not to Religion, but rather to temptation.

Lin. 4. **GODLY CEREMONIAL RIGHTS**] He that will condemne the ceremonies of Gods Church, let him first trie if he can himselfe leade a humane life amongst civill men without all ceremonie; let him separate all substance from his accidents and see whether it be worth the looking vpon. As in accidents there is difference, and some make the substance to be better accepted then others, for examples sake, in colour, in savour, &c. So ceremonies doe, according as they are better or worse, set out the substance of the thing wherabout they be vsed. What is any artifi-

cers worke, although according to the substantiall part it be wholly finished, vnlesse it be also polite. As God gaue to his people in the old law precepts *Morall*, *Iudiciall*, and *Ceremoniall*, so in the new testament there are *Doctrine*, *Sacraments*, with their ceremonies, and *Discipline*. *Deut. 6.* Keepe the precepts of thy Lord God, & the testimonies, and ceremonies, which he hath commanded thee.

Lin. 13. CONTIN VALL PRAYER]

Psal. 318.

Psal. 5.

Luc. 18. Wee must alwaies pray and never faile: *Vtinā dirigantur viæ meæ, ad custodiendas iustificaciones tuas. Dirige Domine Deus meus in cōspectu tuo viam meam.* Be instant in prayer, watching therin, with thanks-giving. *Coloss. 4. 2.* Pray without intermissiō. *1. Thess. 5. 17.* *Psal. 24.* *Dirige me in veritate tua & doce me dirige me in semitam rectam. 89. Opus manuum nostrarum dirige.*

Pag. 23. §. 10. FROM A RESOLVTE HEART] No temptation doth so soone seaze, or overthrow, him that is well resolved, and constantly settled in his minde; as it doth him that is doubtfull and wavering. *2. Cor. 8. 12.* If the will be prompt: according to what it hath, it is accepted.

The works of our will that spring immediately from it, cannot suffer violence from any power, but in those workes or acts that

are of other powers, commanded by the will, shee may suffer violence.

S. Thomas. 1. 2. Q. 6. A. 4. Violence, Feare, Concupiscence, Ignorance, &c. May assaile the will, but, cannot overcome it, to cause it doe a thing: for that no agent in his action can be compelled. Violence, and feare, may diminish, and make an act lesse voluntarie; Concupiscence oster encreaseeth, and maketh it more voluntarie, Ignorance maketh it, not to be voluntarie; but not involuntarie, or against ones will.

He that doth but foresee the dangers, is lesse strooken by the dint of them. The *Heb. 13* best thing, saith the Apostle, is to establish the heart with grace. And *Ecclesiastic. 2. 1.* Comming to the service of God stand in iustice, and feare, and prepare thy soule for temptation. Our wavering mind addeth forces to the temptation.

Prosper. 3. de vita contemplativa. Every man, vntill by certaine definition he confirme himselfe in that he hath chosen; being as it were in a forked way of vncertaine deliberation, is torne in peeces by the very diversitie of wills. Vertue exhorteth, and provoketh a man, that, all ambiguitie of definition deposed, he vnder-take his spirituall purpose, that he confide, not in his owne possibilitie, but in the

miseration of our Lord, to perseuer in the labour of his conflict vnder taken, 1. Theff. 5. 24. He is faithfull that hath called you, who also will doe it. They that hope in our Lord shall change their strength, they shall assume wings like Eagles, they shall runne and not labour, they shall walke and not faint.

Esai. 40.
31.

Pag. 24. lin. 6. AFFECTION OF WIFE OR CHILDREN] *Luc. 14. 26.* If any one come to me and hate not his father, and mother, and wife, and children, and brothers, and sisters, and moreover his owne soule, he can not be my disciple. *Idem, Matth. 10. 37.*

Pag. 25. §. II. BY COUNTRY FARRE DIVIDED] Shee being of *Acton*, by *Long Melforde*, in the countie of *Southfolke*.

TRUE GENEROSITIE] *Seneca lib. de moribus.* The nobilitie of the mind is the generositie of the sense: The nobilitie of bodie, a generous minde.

NOT IGNOBLE] Evill nobilitie it is, that by pride maketh a man ignoble before God. *Aug. serm. 127. de tempore. Summa ingenuitas ista est, in qua servitus Christi comprobatur. Off. Agath. 5. Feb.*

Pag. 25. §. 12. lin. 6. EDWARD THE FIRST] This was the sonne of Henry the

third, King of England, and beganne his
raigne the 16. of November, 1272. the
same day that his father dyed.

Pag. 26. §. 13. lin. 8. & lin. 11. HENRIE
THE 8.] By the death of his father King
Henrie the 7. began to raigne the 22. of
Aprill 1509. Of one Arthur Plantagenet;
there is mention in *Storv*, at the fourth
yeare of this King, anno 1513.

Pag. 27. §. 14. FORCED TO GIVE
OVER] In suites of Law it is not enough to
haue a iust cause, or good title; but a man
must haue a good head, vnderstanding and
insight in the lawes, abilitie and strength of
body to follow the suite by ones selfe; and
aboue all other things a good purse that
will never be drawne drie.

Quam præstat, pro Deo, renuntiasse mundo:

Matth. 5.
40.

Auferenti tunicam, dimisisse pallium!

Pag. 28. §. 15. GOD FORGIVE THEM]
Pater dimitte illis. He prayeth for his ene-
mies, according to that; *Matth. 5. 44.* Love
your enemies, wish well to those that curse
you, doe good to those that hate yee, and
pray for those that persecute and reproach
yee. *Idem Luc. 6. 28. & ad Rom. 12. 14.*

Blessed are they that suffer persecution
for iustice, because theirs is the Kingdome
of heaven. You are blessed when they shall
curse you, and shall persecute yee, and

speake all evill against yee, for me, lying against the truth. *Matth. 5. 10. Idem. Luc. 6. 22.*

If sinning, and beaten yee suffer: what glorie is that? but if doing well yee sustaine patiently, this is grace with God. *1. Pet. 2. 20. & 3. 14. & 4. 14.*

Pag. 29. lin. 20. I LEAVE IN MODESTIE TO SPEAKE OF] If I presume to speake a little, I hope I shall not sin against modestie: *Veritatem enim dicam.*
 2. Cor. 2. 6.

First, for his Eloquence he was esteemed, where he was knowne, for an other *Cicero*; and so much grace was in his speeche, as therewith he was able presently to appease whatsoever tumult or commotion risen among the people. In his yonger yeares when *Queene Elizabeth* came in progresse to Worcester, he made there an oration before her, at the request of the citie, for which they gaue him 20. pounds: The *Queene* commanded also to giue him a reward, but *Sir Robert Dudley* making answer, Madame, he is a Papist, he Lost that reward.

Alwaies going in circuit with the Iudges of *Worcestershiere* he employed the spare time he had, in visiting the prisons. speaking with every of the prisoners in particular, exhorting them, and giving them coun-

counsell how to answer in their owne causes, the best way for their good, and giving them encouragement. Those that by their cause he saw would receiue sentence of death, he would both before, and after, dispose to die in the most Christian manner, and if he saw any good to be done, and that a Priest were to be had without imminent danger they should not want him: according to his abilitie he would also relieue them with his worldly goods.

For many yeares after his death, if any thing were done in the commonwealth against iustice in commutation, or distribution: no other voice was heard among the people then this alone: things were not thus when M.^r *Bel* was living, nor would not be if now he lived.

Briefly, I may iustly returne vpon him all those commendations which he giveth *Sir Iohn Throkmaron* in the §. 16. Pag. 29. For he had in himselfe whatsoever he required in his children, or commended in his friends.

Pag. 31. §. 17. lin. 5. TOWARDS GOD SO RELIGIOUS] Rightly doth he call her Religious, that did not content herselfe with exercise of ordinarie perfection, but aspired to the proper exercises of religious professiō;
de-

delighting in the abnegation of her selfe,
 and corporall austerities, and in the same
 instructing her children: being so much gi-
 ven to prayer, as besides the office of our
 B. Lady, of the Dead, the Graduell, and
 Penitentiall Psalmes, Hymnes, Litanies,
 Office of the holy Ghost, and H. Crosse,
 prayers of the Manuall, which were her
 daily exercise: in the time of lent she would
 never sleepe before shee had read over the
 whole Passion of our Saviour, according to
 one of the 4. Evangelists, in Latin; which
 she vnderstood well. Living many yeares a
 widow with all the care of a great familie.
 Shee meditated notwithstanding continually
 the Law of God, reading also, with licence
 of her ghostly father, the new Testament,
 with the Rhemes notes, *Sir Thomas Mores*
 workes, and other bookes of Controversies
 verie much, by which shee often defended
 the Catholike faith against the hereticall
 Ministers that would come to dissuade her
 from it; but found her ever immoveable, as
 a Rock. *Ecclesiastic. 26.* Everlasting founda-
 tions vpon a solid rocke the Commands of
 God in the heart of a holy woman: Whose
 prayse in holy Scripture is manifold. *Pro-*
verb. 11. 16. A gracious woman shall get
 glorie. *12. 4.* A woman of vertue is a
 crowne to her housband. *14. 1.* A wise wo-

man buildeth vp her house; and 31.30. The
 woman that feareth God shall be prayſed.
 18. 22. He that hath found a good wiſe,
 hath found a great good, and ſhall get good
 will of our Lord. *Eccleſiaſtic. 25. 11.* Blessed
 is he that dwelleth with a prudent woman.
 26. 1. Blessed is the man of a good woman,
 and double is the number of his dayes. The
 gift of God is a woman ſilent and prudent,
 and no change is to be given for a well in-
 ſtructed ſoule. 16. Grace aboue Grace, is a
 modeſt & faithfull woman, and no weight
 is worth her continent ſoule. The Sunne
 riſing in the higheſt of Our Lord, and the
 beautie of a good woman in the ornament
 of her houſe. 7. 26. The woman that hono-
 reth her owne man ſhal appeare wiſe before
 all. Depart not from a wiſe & good womā,
 for her grace is aboue gold: 25. 1. Beauti-
 full before God, and before men: The con-
 cord of brothers: Friendship of neigh-
 bours: Man and wiſe that agree well toge-
 ther, &c.

Line 7. VOWED CHASTITIE]

That is, conjugall chaſtitie, or as they vow
 that are of the third order of *S. Francis* in
 the world, and amiddeſt the cares thereof.

I REQUIRE AND CHARGE YOU]

That is here charged, is like the charge of
 old *Tobias*, laid vpon his ſonne. *Tob. 4. 3.*

Sonne

Sonne if I dye, burie me, and despise not thy mother : Honour her all the dayes of thy life , and doe vvhat is pleasing to her, and doe not make her sad, &c.

Pag. 33. §. 18. CONTINVALL PRAYER]
 Againe, the author vrgeth this point, as a thing for this life most necessarie. Aske and it shall be given. *Mat. 7. 7. & 21. 22.*

PROVINCIAL DARKENESSE]
 This terme he vseth because in respect of the vvhole Catholike Church, from which it received the light of faith , this Kingdome, as also any other, is but a Province; and, as it is a province in the respect of the light , so also in respect of the darkenesse, which it hath falne into by shutting it selfe from the vvhole.

So in regard of *S. Francis* whole Order, spread through all the vvorld , this Kingdome is called the Province of England.

Pag. 35. §. 19. FERVENCIE OF ZEALE] The first condition he requireth in Prayer, is FAITH] wherof *Iacob. 1. 6.* Let him pray in faith, not wavering: for he that straggereth is like a vvaue of the sea, moved and tossed vvith the vvind. Let not that man thinke he shall receiue any thing from God. *Marc. 11. 24. Luc. 11. 9. Ioan. 14. 13. & 16. 23.*

Prayer

Prayer is an ascent of the minde to God.

Damascen. lib. 3. de Fide, cap. 24.

Augustin. Prayer is a pious affect of the minde directed to God. *Vigilate & orate ut non intretis in tentationem.* *Cyrillus.* Christ prayeth with 3. companions, so must we; vvith *Peeter*, that is, faith; vvith *Iames*, that is, sequestration from the vvorld, vvwhich to vs is supplāted; *Iohn*, that is, fervour of grace and Charitie. Frequent prayer our Saviour taught praying the same thing 3. times. Iterate not a vvord in thy prayer. *Ecclesiasticus* 7. That is, make it so full as thou needest not to supplie that vvvas by negligence omitted, & 53. The prayer of him that humbleth himselfe penetrateth the cloudes, &c.

CHARITIE] He that turneth away his cares from hearing the law, his prayer shall become execrable. **FERVENCIE**] The end of prayer, well made, is more fervent then the beginning, for the motion encreaseth the heate *Eccles.* 7. Better is the end of prayer then the beginning. Of Prayer *Clem. Alex. l. 4. & 7. Strom.* In the last acclamations of our prayer we stretch forth head and hands, we stirre our feet to heaven, by promptitude and alacritie of spirit flying towards the essence, of which none layes hold but by intellectuall touch: we striue together with our speech to

raile our bodies aboue the ground : we
 straine our erected and elevated soules by
 desire of better and better things to goe
 forward into the holy of holies, through
 greatnesse of courage, scorning to be kept
 downe by the clogge of the bodie.

Pag. 35. §. 20. OF THE EFFECT
 OF PRAYER] Let *Moyfes* or *Elias* speake
 To winne in fight; to stop the plague; to
 binde the cloudes, and let them loose. Aske
Heliseas, or king *Ezechias*, what it is. *S. Peeter*
S. Gregorie, *S. Anthonie of Padua*, some one,
 or all the multitude of *Thaumaturgs*, since
 Christ, or preaching of the Gospell shall
 declare. And of the most sweet comforts
 therof, beleue the Author here, or seeke by
 experience in thy selfe, which better is, to
 finde it out: enquier among the hardly nu-
 merable number of Extatike Saints within
 the seraphicall Order even from *S. Francis*
 and *S. Giles*, vntill these times, wherein the
 B. Mother *Louysa* liues and many moe, of
 little lesser note. רַבּוּ Rapt, extasie, which
 is an abstraction and alienation, and illu-
 stration, proceeding from God, by which
 God draweth backe the soule, from aboue,
 false to inferiour things, againe from infe-
 riour to superiour, and so shee is left halfe
 dead bereaft of the senses. *Pythagoras*. If
 thou, leaving the bodie, dost passe freely
 in

Exod.

17.

3. Reg.

17.

4 Reg. 6

17. &

20.

in to the skie, thou shalt be an immortall
 God, dead to this world. *Cicero*. When the
 soule is come to that state which is the high-
 est degree of contemplatiue perfection,
 then is shee ravished from all created like-
 nesses, and vnderstandeth, not by acquiste
 species, but by looking into the Ideas, and
 by the light of them, knoweth all things:
 of which light *Plato* saith, very few men in
 this life are made partakers.

כונה . Attention or intention, is of so
 much force in worke, as the more secrete Di-
 uines doe say, that by words and prayers,
 nothing can be done without intention.
 Hence is the commun Proverbe; Imagina-
 tion maketh chance, as *Avicenna*, and others
 write. Hence the Apostle, I will pray in spi-
 rit, I will pray in mind, I will sing in spirit, I
 will sing also in mind: insinuating that vn-
 lesse the mind attend, the prayer is none,
 and altogether voide. Although working
 in holy things, the defect of this attention
 doe withstand vs, because the reasonable
 number and harmonie most efficacious in
 worke, is wanting: yet a greater obstacle it
 is to vs, when our domestike works are
 contrarie to the sacred works. *Isaias* 1. 15.
 When yee shall multiplie prayers I will not
 heare, because your hands be full of blood.
 In things of Religion, no worke of any

mervailous efficacie can be done , vnlesse
 some of the supernall powers be present,
 spectatour, and accomplisher of the worke.
 Humane nature can neither vndertake
 speech, nor prayer of God , without God,
 nor yet doe any diuine worke without him:
 for it is so weake and dull, as it hath no re-
 medie of its nullitie, but only some portion
 of diuine light cōming from aboue , with-
 out which no diuine thing is done by vs.
Iamblicus de Ægyptiorum mysterijs.

Those that can draw any thing more of
 the spectacle of God, or of good, doe of-
 tentimes , as it were, oversleeping them-
 selves at the most beautifull vision , dye.
 Then shalt thou behold it, when
 thou mayest haue nothing to say of it : for
 the knowledge and contemplation therof,
 is silence, and rest of all the senses ; for he
 that hath vnderstood it can vnderstand
 nothing else, nor can he speculate any thing
 else, that hath seene it, nor heare of anything
 else, nor moue his bodie at all : for all the
 correption of the corporall senses and mo-
 tions resteth . But searching over all the
 minde and all the soule, it enlighteneth and
 withdraweth from the bodie, and changeth
 the whole into the essence of God . For
 possible it is, O my sonne ! that the soule be
 deified in the bodie of a man, when it hath
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seene the beautie of good, which is, to be
 desied oftentimes the mind
 flyeth out of the soule, and at that time the
 soule neither seeth nor heareth, but is like a
 brute beast. *Hermes Trismegist. clavius, fol.*
129. a. 6. & 132. a. 6.

Plato in Tymao. The soule that often, and
 with greatest intention contemplateth di-
 vine things, with such nourishment waxeth
 so strong, and able to get out, as it over-
 groweth the bodie, and overgoeth it more
 then the nature of the bodie is able to
 beare, and with the most vehement tol-
 lings therof, doth sometimes, as it were, fly
 out of it, or as it were, seeme to dissolve it.
*Marsilius Ficinus de studiosorum sanitate tuen-
 da, lib. I. cap. 4.*

S. Bernard. serm. 52. de modo bene viuendi.
 When in the sight of God thou singest
 Psalmes, and Hymnes, handle that in thy
 minde which thou singest with thy voice.
 Let thy mind agree with thy voice, let it ac-
 cord with thy tongue; doe not thinke one
 thing and sing another. If thou sing one
 thing in thy mind, and another in thy voice,
 thou loosest the fruit of thy labour. If thy
 bodie stand in the Church, and thy minde
 wander abroad, thou loosest thy reward.
 Whence it is said: This people honoureth
 me with their lippes, and their heart, is

farre from me. But as the Apostle saith I will sing in spirit, I will sing also in mind, I will sing with mouth and heart. Good therefore it is, alwaies to pray God with mind. It is also good with sound of voice, and Hymnes, and Psalmes, and spirituall Canticles to glorifie God. *Idem in meditationib. c.8.*

Isaias

46.

Psal 45.

Ineffable is the dignation of the Diuine bountie, that daily seeth vs wretches, auerting our eares, hardening our hearts, and nevertlesse calleth vnto vs, saying: Returne prevaricatours to the heart, take heed, looke to it, for I am God. In the Psalme God speaketh to me, and I to him, and yet when I say a Psalme, I attend not whose Psalme it is. Therefore I doe great iniurie to God, when I pray him to heare my prayer, which I that make it doe not heare: I pray him to attend to me, and I doe neither attend to my selfe, nor him: but which worse is, tossing vnprofitable and vncleane things in my heart, I cast a horrible stinke before his face.

Franciscus Georgius Harmonia, Cant. 3. m. dul. 20. When we come once to the first & highest, we must rest, & goe no farther, because farther then the highest, nothing can be giue: hereof *Jeremias*: Shee shall sit solitarie, & hold her peace, because shee hath elevated her selfe aboue her selfe. And Dauid

vid: In
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vid: In peace, in the thing it selfe, wil I sleepe
and rest: and againe Psalm. 65. *vulgat.* 64.

לך דמיה תהלה. Silence is thy prayse God
in Syon. Which said shee must be silent,
because shee is now come to the place
where silence is, because there every one
becommeth inward and most inward with
the highest; so that forgetting all exterior
things, and separate from them all, shee hath
none to vvhom shee may speake, cōversing
only vvith him before vvhom there is no
speech required, because he beholdeth all
things; and withall, because shee beholdeth
and is delighted with those things, which if
she would, she cannot expresse: hence ther-
fore she must be silent, vnlesse by the com-
mand of her Prince shee manifest some-
thing to inferiours, according to the capa-
citie of them that are to receiue it, for their
profit. As *S. Dionys.* saith of the Angels;
That they be declarers of the diuine silece,
as cleere lights, interpreting that which is in
secret, &c.

Pag. 36. lin. 7. IMPRISONMENT
IN AN INNOCENT CAUSE] *Non
puna sed causa.* As death in an innocent
cause, maketh a Martyr, so imprisonment
and other sufferings in like cause, maketh a
Confessour: in whose number I am verie
confident, in the goodnesse of God, I may

place the Author of this Testament, who, not onely in death, but all his life, and in everie occasion, hath confessed Christ and his Church with constancie and perseverance. And the caution of the Divine word; Praise not a man in his life, is, as it were, a command to Praise him after life: Praise him after his consummation.

S. Max.
hom. 59
2. de S.
Eusebio

Pag. 37. §. 21. lin. 9. YOUR SEVERALL CALLINGS] He speaketh of states, by which men are settled in the world to become apt members in the bodie of the common-wealth; as Governours, or Magistrates, Doctors in Theologie, Law, Medicine, or Practitioners in any of the sciences, or liberall artes. Religious in any of the Regular Orders, that serve the common-wealth in Preaching, administering Sacraments, Sacrifices, Prayers, Comforting the afflicted, disposing to life everlasting the dying, and all works of mercie: in any of the severall states of the Plebeians, or the Mechanike arts, whatsoever, and not alone of those that the Prince-Apostles speake of, vocation to the faith, 2. Pet. 1. 10. Doe your endeavour brothers more and more, by good works to make sure your calling and election. Et Ephes. 4. I beseech you walke worthily in the vocation wherein you are called, &c. Yet of the former callings

lings *S. Paul* seemeth to haue admonished.

1. Cor. 7. 20. Every one in what vocation he is called , in the same let him remaine : Thou art called, to be a servant , let it not trouble thee; but if thou cannest become a free-man doe in Gods name. He that in our Lord is called a servant, is our Lords free-man: And he that is called to be a free man is the servant of Christ.

Pag. 37. §. 22. lin. 6. TIME, AN ENEMIE TO THE THRIFT OF A DISTRESSED CONSCIENCE] Riches, that are seldome gotten together with a good conscience, are with more danger of detriment to the conscience , gotten together in short time. *Matth. 19.* A rich man shall hardly enter into the kingdome of heaven. *id. Marc. 10.* And *Luc. 6.* Woe be to you rich men. Whence the Apost. *1. Tim 6. 17. 18.* Command the rich men of this world to giue easily.

Every rich man is either vniust , or the heire of some vniust man. *Hieronym. lib. 2. in Ierem. cap. 5. paulo ante finem, & epist. ad Hedibiam. q. 1. in medio.* All riches descend from iniquitie, and vnlesse one man loose, another cannot finde , whence that common saying seemeth to me most true; That every rich man is either vniust, or the heire of one vniust.

B. *Laurent. Iustinian.* said that riche men could not be saved but by Almesdeeds. We burne in Avarice, and disputing against money, lay open our lappes to gold, and nothing is enough for vs. What is said of the Megarens may well be applyed to the miserable churles: They build as if they were to liue ever, they liue as if they should die the next day. *Hieron. ad Geront. de monogamia. Tom. 1.*

Not he that little hath, but he that much coveteth is poore. *Seneca. lib. de paupertate.*

No man liveth so poore as he was borne; *Seneca. lib. de providentia divina.*

Children of Adam! a covetous, and ambitious kind, hearken; What haue you to doe with earthly riches, and temporall glorie, which neither are indeed, nor are yours? gold and silver is it not earth, red and white, which only mans error maketh, or rather reputeth pretious? If they be yours take them away with you. But when a man perisheth he shall take nothing with him, neither shall his glorie descend with him. True riches therefore is not vvealth, but vertues, vvhich the conscience carrieth vvith it, to make it rich for ever. *Bernard. serm. 4. de Aduentu Domini.*

Whom God enricheth no man shall make poore. *Cyprian. Tom. 1. epist. 2.*

Those

Those only are good riches which we haue in hope and expectation. *Greg. Naz. orat. de Macbab.*

Neither is any thing a greater terrour to vs, then lest we should feare any thing more then God. *id. ibid.*

He is abundantly rich, that with Christ is poore. *Hieron. ep. ad Heliodor. de vita solitaria. Est quæstus magnus, pietas cum sufficiētia.*

1. Tim.
6.6.

The beautie of riches, is not in the sacks of riche men, but in the poores sustenance. *Amb. lib. 7. epist. 44.*

The Bishops glorie is to provide for the poores wealth, the ignominie of all Priests is to looke only to their owne riches: *Hiero. ad Neporian. Tomo 1.*

To the faithfull the whole world is riches. *Amb. lib. 1. de Iacob. & vita beata c. vlti. Tom. 4.*

Povertie and riches, are two names of vwant and satietie, neither is he rich that vwanteth something, nor he poore that vwanteth not. *Amb. Tom. 3. l. 7. epist. 44.* Vituals and cloathing are Christians riches. *Hieronym. ad Paulinum. Tom. 3.*

To me all plentie vvhich is not my God is vwant. *Aug. Conf. l. 13, c. 8.*

Pag. 38. §. 23. lin. 6. INSTRUCTED
IN LEARNING] And the reason is, be-
cause knowledge is a great helpe to serue

God with; for as nothing is in the vnderstanding which was not first in the senses, so nothing is in the will which was not first in the vnderstanding. Discipline and sciēce are two wings that with swift flight carrie a man to heaven.

Ambros. in offic. expos. Psal. 118. Life is to be sought before Doctrīne Good life, even without doctīne hath grace, Doctrīne without life hath no integritie Againe, speaking of morall, and mysticall things, he saith: In those is life, in these knowledge: so that, if thou require perfection, let neither life be without knowledge, nor knowledge without life, let one helpe another. The end of all knowledge is to giue a man the true knowledge of his creatour that accordingly and in truth he may serue and worship him.

There is no secure ioy in knowing many or hard things in the diuine Writ, but in keeping of the things that we know. *Greg. 22. Moral. c. 4. in fine.*

As long as thou art ignorant so long must thou learne; and, if we belecue the pro- verbe, as long as thou livest. *Senec. lib. 10. epist. 77.*

So great is the profunditie of Christian letters, as I should daily profit in them, if from my very infancie vntill decreped old

age, at greatest leisure, with greatest diligence, and the best wit, I shoul endeavour to learne and apply my selfe to them alone.

Aug. ep. 3. Tom. 2.

The studies of science without facts, I know not whether they doe not more involve vs. *Amb. lib. 1. offic. c. 26. in fine. Tom. 1. & lib. 2. c. 3. in medio.* Innocence, and science, make a man blessed.

Pag. 33. §. 24. lin. 3. **TRAYNED IN SCHOOLE TO LEARNING**] Not only these two children, but of 12. 8. that lived; were, both sonnes and daughters, brought vp at schoole, all together till they vnderstood the latin tongue.

Pag. 39. §. 24. lin. 7. **A GRATEFVLL ENTERTAINEMENT**] Musike is not alonly so, but moreover, a thing celestiall and divine, aboue all the obiects of humane sense, and none dorth so much raise the mind, or elevate the soule towards God, the chiefe and beginning of all order, of all mesure, and of all number, as this harmoniacall number, and therefore aboue all others, God is served with it in his Church; and how much it pleaseth God, so much it offendeth the diuels and casteth them farre off: Consult *David* through all his facts and writings.

Mu;

Musike ioyeth the heart, forbid it not. *Eccli.*
40. 20. & 32. 4.

Pag. 39. §. 26. lin. 1. I T E M I F F R A N -
C I S] This was his first sonne, and dyed
in childhood. I gather hence that the Au-
thor was devoted to *S. Francis*, considering
that none of all his ancestors was called by
that name. This §. and the 27. and 28. were
noted, as it were left vnperfect, or other
wise ordained.

Pag. 41. §. 29. lin. 4. I A C T A S V P E R
D O M I N V M, &c.] This was the Authors
Motto, or Devize. The §. 30. and 31. were
noted as before.

Pag. 44. §. 32. lin. 17. M.^r F R A N C I S
D A N I E L L.] Here, in gratitude, and
for conscience sake, I must acknowledge
my selfe to haue perpetuall obligation to
this my vncl, not only for 6. yeares of my
education, but also for his assistance and
furtherance to put me into the course and
state of life in which I am, and by the
grace of God shall and will die.

The §. 33. Goeth noted as before, and
where a word is left out in it, lin 21. I suppo-
se the Anthor would haue said, *Vniusly*, but
durit not, considering the dangers of that
time.

Pag. 46. §. 34. I N M O S T A M P L E
M E R I T E] This §. the Author had him-
selfe

selfe noted with a hand monstrant, in the
 margent, which gaue me the first motion of
 dedicating this worke to whom it is, and
 ought to be dedicated, as is mentioned in
 the epistle dedicatorie. Here I cannot but
 commend and extoll the gratitude of the
 Author to every man of whom he had at
 any time receiued a benefit, according
 to the Apostolicall precept. *Coloss. 3. 15.*
Grati estote. Vpon which precept reade
S. Bernards sermon, entituled by him: *Against*
the most vile vice of ingratitude. Bern. serm. de
diversis, pag. 403. 404. &c. This §. was also
 noted as the others, 4. lines before the end.

Pag. 47. §. 35. lin. 7. TO VSE TRUTH]
 3. *Esdra* 3. Truth surpasseth, and over-
 cometh all things, & 4. And all said; great is
 the truth. *David* 116. The truth of our
 Lord remaineth for ever, and 117. Lord, all
 thy commands, all thy wayes, the beginning
 of thy words, are all truth. *Prou.* 26. The de-
 ceiptful tongue loveth not truth. *Zach.* 8. 16.
 Everie one speake truth, *Matth.* 22. 16. &
Luc. 20. 21. Thou teachest the way of God
 in Truth. & *Ioan.* 14. 6. I am the way,
 truth, and life. *Ephes.* 4. 25. Laying away lyes,
 speake truth every one with his neighbour.
2. Cor. 13. 8. We cannot any thing against
 Truth. What more? all the new and old
 Testament is full of the commendations of
 truth.

truth : and as much in the reproofing of lying, dissimulation, and falshood. *Coloss. 3.8.* Lay away all Anger, Indignation, Malice, Blasphemie, Foule speech, ly not one to another. *Idem. Ephes. 4.13. & 1. Pet. 2. 1.* Laying away all malice, and all deceit, and dissimulation, and envie and detraction. *Et Heb. 12.* What desireth the soule more strongly then truth. *Aug. tract. 26. in 102.* No man can long beare a fained person : for feigned things fall soone to their owne nature. Things that are borne vp by truth arise from solid ground and by time proceed to better and better. *Seneca, de clementia, lib. 1.*

§. 35. lin. 15. PLEASE GOOD MEN] *Paul. ad Gal. 10.* If yet I should please men, I should not be the seruant of Christ. Know this most certainly, that no man can please God and wicked men, your brotherhood therefore make account that so much more it hath pleased Almighty God, as it knoweth it selfe to haue displeased peruerse men. *Greg. l. 8. Regist. Indict. 3. c. 36. Principibus placuisse viris non infima laus est.*

Pag. 47. §. 36. lin. 1. DELIGHT NOT IN RIBAWDRIE] *Apost. ad Ephes. 5. 3.* Fornication and all māner of vncleannesse, or avarice, let it not be so much as named amongst you: or filthinesse, or foolish talke, or scurrilitie, which doe not appertaine to the

the purpose: but rather thanksgiving. Speak
no bawdie thing, for by little and little shame
with words is shaken off. *Senec l. de moribus.*
Matth. 12. 34. From the abundance of the
heart the mouth speaketh. *Idem, Luc. 6. 45.*

Pag. 48. §. 37. MAKE CHOICE OF
HUMILITIE] *Prou. 15. 33.* Before glorie
goeth humilitie, And 29. 23. The pride
of a man shall humble him: and the hum-
ble of spirit shall attaine glorie, & 13. 10.
Among the proude are alwaies contentiōs.
And 15. 25. The house of the Proude our
Lord will overthrow. *Deut. 17. 12.* The
proude that will not obey the Priest or
Iudge, let him die. Before a fall goeth pride
and before a ruine, loftinesse of spirit. Pride
is not greatnesse, but a swelling, & that that
swelleth seemeth great, but is not sound.
Aug. serm. 26. de temp. So great is the vtilitie
of human humilitie, as by his owne example
the diuine sublimitie would cōmend it (and
that most of all appeared in the washing of
Iudas the traitours feet.) For Proude man
had for ever beene lost, vnlesse humble
God had sought him out. *Aug. tract. 55. in*
Ioann. Behould O man! what God is be-
come for thee. Acknowledge at last the
doctrine of humilitie, even before thy
Doctour speake. Thou wert once in Pa-
radice so eloquent, as to every living soule
thou

Prou. 16. 18.

thou couldest giue a name. And for thee thy creator, loe, lyeth an infant in a manger and calleth not so much as his owne mother by her name. Thou, in the most spacious orchard of fruitfull wood diddest loose thy selfe, neglecting obedience. He obeying came mortall into the wide world; that dying he might seeke the dead. Thou being man wouldest become God, that thou mightest perish: he being God would become mā to find out what had perished. Humane pride did so much depresse thee, as nothing but the diuine grace could subleuate thee. *Aug. Tom. 10. serm. 25. de temp. in medio.*

Those that of our Lord IESVS CHRIST haue learned to be milde and humble of heart, doe profit more in considering and praying, then in reading and hearing. *Aug. Epist. 112.* He that without humilitie doth good works, carrieth dust in the wind. *Aug. serm. 70. ad fratres in eremo.*

There is no other way that leadeth vnto life then humilitie, which is by him defended, that, as God, seeth our footsteps, and the same is the first humilitie, the second humilitie, the third humilitie, and as often as thou shouldest aske me I would say the same thing; not because there be not other precepts to be said: but because vnto

humilitie doe goe before , and waite vpon,
 and follow all things that we doe, both the
 things proposed vs to looke into, and things
 opposed vs to sticke vnto, and things im-
 posed vs to repress vs: when we now re-
 ioyce of any good thing done: Pride wrests
 it all out of our hands. *Aug. epist. 57.*

A very mervailous thing it is, when hu-
 militie of manners raigneth in the hearts of
 the sublime . Whence yee may thinke that
 all the potent, when they saour of humili-
 tie, they attaine the top of vertue, estraged,
 and set, as it were, a farre off, and rightly by
 this vertue they eschoones please our Lord:
 because they humbly offer him that sacri-
 fice which mightie and potent men can
 hardly get. It is a most subtile art of living
 to hould height, and deprese glorie; to be
 in power, and not know that we be power-
 full; by bestowing of good things, to know
 ones selfe to be potent, and in repaying of
 hurt, to be ignorant of all the value of
 power . Rightly therfore of such is said,
Iob 36. 5. God calteth not away the potent,
 being himselfe also potent: For he desireth
 to imitate God who administreth the
 height of power more busily in other mens
 profits then elevated in his owne prayes:
 who being put over others, desireth to pro-
 fit them, and not to be aboute them . The

swelling of loftinesse is a crime, the order of power none. Power God giveth, but the elation of power, the malice of our mind hath invented. Let vs take away that which of our owne we brought, and the things are good which of Gods gift we possesse. *Creg. lib. 26. Moral. c. 24.*

Pag. 48. §. 38. ENTERTAIN E ALL MEN] *Leviticus 19. 31.* Before the hoarie headed arise, and honour the presence of the old man. *Prou. 22. 2.* The rich and poore God made them both.

Pag. 48. §. 39. lin. 3. AMONG WISE MEN] *Prou. 1.* The wise man hearing will become wiser. *3. Reg. 10. 8.* Blessed are thy servants that stand before thy face, alwaies hearing thy wisdom. *Prou. 10. 13.* In the wise mans lippes is wisdom found, & II. 2. Wher humilitie is, there is wisdom.

Lin. 6. SUCH SHALL THEY BE IUDGED TO BE) *Psalms. 17.* With the holy thou shalt be holy: and with the man that is innocent thou shalt be innocent. With the Elest thou shalt be elected; and with the perverse perverted.

Pag. 49. §. 40. BE NOT RASH Define no doubts, but hould thy sentence in suspence: Affirme nothing without experience; for everie thing that hath appearance of truth is not forthwith true; as also what

what at first did seeme incredible is not still
false. Truth sometimes retaineth the face
of a lye, and a lye is hid vnder colour of
truth. *Seneca, de 4. virtutibus.* And againe:
Let nothing be suddaine to thee but looke
into all things before hand; for he that is
prudent, saith not, I never thought that this
would haue beene, because he doubteth
not, but expecteth; nor doth he suspect, but
taketh heed. Enquire the cause of every
deed, and when thou hast found the be-
ginning, thou shalt thinke vpon the end.

Betweene an angry, and a mad man,
there is but one dayes difference; the one is
ever mad, the other every day angrie. *Seneca, lib. de moribus.*

Pag. 49. §. 41. VSE FEW WORDS]
Proverb. 10. 19. In much speech sinne will
not be wanting: and he that keepeth his
tongue, shall be vnder standing. As chozen
silver, is the iust mans tongue.

Let thy opinions be iudgements, vaga-
bond cogitations and like to dreames re-
ceiue not; in which if thy mind take de-
light, when thou hast done and disposed of
all, thou remainest sad: but let thy cogita-
tion be stable and certaine, whether it de-
liberate, search out, or contemplate, let it
not depart from truth. Let not thy speech

be vaine, but let it either persuaide, or moue, or comfort, or command. Praise sparingly, dispraise more sparingly, for overmuch praise is as reprehensible as immoderate dispraise; that, is suspected of flatterie; this, of euill nature, or malignitie. *Seneca, lib. de 4. virtutibus.*

Loue silence, where much speech is, there is oftentimes lying; where lying, there is sinne. The speech sheweth what the man is. In the mouth of the Priest or Religious let never any word be, wherein the name of Christ soundeth not. *Tom. 4. epist. Euseb. ad Damas. de morte Hieronymi, in medio.*

WITH DISCRETION] *Coloss. 4. 6.* Your speech alwaies gracious, with a graine of salt: that you may know how to answer every man.

Yong man, speake when there is need of thee; if thou be twice asked, let thine answer haue a head. *Ecclesiastic. 32. 9.* According to the septuagint: Bring thy answer to a brieft sūme or answer cōpendiously.

Vse thy eares ofter then thy tongue, and whatsoeuer thou art to say, say to thy selfe before thou say it to others. *Seneca, lib. de moribus.*

§. 42. BE NOT CVRIOVS] Nothing is sweeter to men, then to speake of other mens things, and to haue care of other

other mens matters, chiefly if it chance that they be prevented with loue or hatred towards some : from whom alwaies the truth is hidden, or, at least obscured. *Greg. Naz. in Apolog.*

Only obserue thy selfe, and keepe thy soule very vvarily. He that thinketh himselfe to stand, let him looke he doe not fall. What seest thou a mote in thy brothers eye, and doest not see the beame in thine owne eye? *Dent. 4. 9. 1. Cor. 10. 31. Matt. 7. 3.*

O man that iudgeth, thou art inexcusable, for in iudging another thou condemnest thy selfe, doing the same things that thou spendest thy iudgement vpon. *Rom. 2.*

§. 43. BE SECRET AND SILENT] *Prou. 25. 9. Reueale not the secret of another. Id. 31. 1. 17. 1. 17. 1. Isaias 24. 16. My secret to my selfe, my secret to my selfe. Ecclesiasticus, 32. 5. Where others hearken, pow're not out speech, and vvith importunitie haue not a vvill to seeme vvise.*

Pag. 50. §. 44. lin. 3. LOOKE TO YOUR CALLING] *Ecclesiastic. 3. 22. Seeke not things about thee. Rom. 11. 20. Be not overvvise, but feare.*

Lin. 4. LIVE IN OBEDIENCE] *Ephes. 6. Col. 3, Children obey your Parents; Servants obey your Lors, and maisters. Heb. 13. Obey those that are put over yee.*

Tit. 3. 1. Admonish them to be subiect to their Princes and superiour powers, to obey their word, &c.

4. Reg. 9

1. Par.

11. &

28.

Prou. 21

Tob. 12.

6.

1. Pet. 4.

23. & 17

LEAVE KINGS AND THEIR CAUSES TO GOD] They be supreme governours vnder God. The Annoynted of God. The elected of God. Their hearts are in the hand of God, and he directeth their counsell. To hide the mysterie of the King is good: and to be subiect to him and honour him is commanded.

Prou. 16

14.

Lin. 8. HATH DESTROYED] The Kings anger is the messenger of death, and a wise man will appease it. In the light of the Kings face is life: and his good will is like a cloude of the evening raine.

Page 50. §. 45. VSE TEMPERANCE] *S. Aug. Tom. 1, l. 1. de lib. Arbit. c. 13.* Temperance is an affection brideling and keeping in the appetite from those things that are coveted with foule desire. *Et de morib. ecclesia Cath. lib. 1. c. 15.* Temperance is loue, yeelding it selfe entire to that is loved, Fortitude is loue, easily tolerating all things for that is loved. Iustice is loue, serving the beloved onely, and therefore rightly bearing rule. Prudence is loue, wisely selecting the things by which it is holpen, from those by which it is hindered. But this is not the loue of whosoever, but of God, that is, of the

the chiefeſt good, of the chiefeſt wiſedome,
 of the chiefeſt cōcord: therfore you may de-
 fine it ſo, & ſay: temperance is loue keeping
 it ſelfe entire and vncorrupt to God, &c.
 And *Tom. 4. l. 1. 83. Q. 31.* Temperance is a
 firme and moderate rule of reaſon, over luſt
 and other, not right motions of the minde.
 The parts therof are continence, clemēcie,
 and modeſtie. Continence, by which con-
 cupiſcence, by the governemēt of counſel,
 is ruled. Clemencie, by which minds raſhly
 provoked and ſtirred vp to hatred of any
 one, are by gentleneſſe retained. Modeſtie,
 by which honeſt ſhame getteth cleere and
 ſtable authority. And *Q. 61.* Prudence is
 knowledge of things to be deſired and to
 be ſhunned. Temperance, the refraining of
 concupiſcence from thoſe things that doe
 temporally delight, Fortitude is a firmitie of
 the mind againſt thoſe things that tempo-
 rally moleſt vs, Juſtice, which is diffuſed
 through them all, is the loue of God and
 our neighbour,

B E W A R E O F D R U N K E N N E S S E] *Pron. 20*
 & 31.

As a thing tumultuous, and that can keepe
 no ſecret forbidden by the Apoſtle. *Rom. 13.*
 & *Gal. 5.* With drunkenneſſe is alwaies
 ioyned luxurie. *Hieron. l. 3. in Ep. ad Gal. c. 5.*
 I will never beleeue that the Drunkard is
 chaſt. *Hieron. in c. 1. Ep. ad Titum, pag. 246.*

Eccles.
9.25.
Eccle. 5.

§. 46. lin. 2. **THE RASH MAN**] Is odious in his vword. Speake nothing rashly, nor be hasty to bring forth thy word before God, for God is in heaven and thou vpon earth; therefore let thy vwords be few: for as sleepe comes in multitude of businesse, so the voice of the foole in multitude of vwords.

Pag. 51, §. 47. **BE CONSTANT**] *Act. 23. 11. Sap. 5. 1.* The iust shall stand with great constancie. A good man, vwhat he thinketh he may honestly doe: although it be laborious, he vwill doe it: although it be losse to him, he vwill doe it: although it be perillous, he vwill doe it: And againe, that vvhich is dishonest, he vwill not doe it, although it bring in money, although it bring pleasure, although it bring power. From the honest he vwill by nothing be deterred: to the dishonest he vwill by no hopes be invited. *Seneca, lib. 10. epist. 77. in medio. Horace. Iustum & tenacem propositi virum, &c. Impavidum ferient ruinae.*

Iacob. 1. 8. The man of two minds is vnconstant in all his waies.

Sap. 4. 12. The inconstancie of concupiscence, perverteth even the mind that is without malice.

Eccle. 6.
& 9. &
12.

FAST IN FRIENDSHIP] There is a friend only at table, a table fellow, but doe

doe not thou forsake an old friend. A new friend is like new wine. A friend cannot be knowne in good, but in malice you shall know him, &c.

Pag. 51. §. 48. VSE PATIENCE.] Psal. 9.
The Poores patience will not be lost in the Pron. 19.
end. A mans doctrine is knowne by his pa- Luc. 31.
tience. In your patience you shall possesse Iacob. 1
your soules. It hath a perfect worke: The
armes of the iust are by giuing vway to o-
vercome. *Amb. lib. 1. off. cap. 5. Tom. I.*

If any aduersitie befall thee, and it seeme grievous and bitter to thee, beare it so as thou thinke nothing to haue befallen thee but according to nature when thou readeest naked was I borne, naked shall I go hence, what our Lord gaue our Lord hath taken away: and he had lost both goods and children, and thou shalt in all keepe the person of a wise and iust man, as he kept that said: As it pleased our Lord so is it done, be the name of our Lord blessed, &c. *Amb. lib. 1. off. cap. 38.*

No man can be blessed, no man becometh a citizen of heaven, no man is constituted the friend of God, that among evils is not found patient. *Aug. serm. 32. ad fratres.*

Humane impatience will not haue the patience of God. We wretches that will haue God to be patient, and our selves

impatient with our enemies. If at any time we sinne, we desire God should be patient, if another sinne against vs, we will not that God haue patience with him. *Hieron. in Psalm. 93. ad, vsquequo Domine peccatores gloriabuntur. Tom. 8.*

FORBEARE REVENGE] That it is peculiar to God, see *Deut, 32. & 2. Reg. 22. Psal. 17. & 139. & 149. & Rom. 12.* Leauethe revenge to me and I will repay them. *Et Ezech 9. Eccl. 35. Esaias 1. &c.*

If thou be Magnanimous, thou wilt neuer thinke thou hast iniurie done thee; thou wilt say of thine enemy, he hath not hurt me, but had a mind to hurt me: and when thou seest him in thy power, thou shalt esteeme it sufficient revenge, to haue beene able to revenge. Know that it is honest and a great kind of revenge to forgive. *Seneca, de 4. virtutib. l. 1. & de Clementia lib. 2.* Clemencie is a temperance of ones mind in the power of Revenge, or, lenitie of the superiour to the inferiour in constituting punishment, and crueltie is fiercenesse of mind in exacting of Punishment. He is better that contemneth an iniurie then that grieveth at it: for he that contemneth it, despiseth it, as if he felt it not: but he that grieveth at it, is vexed with it, as if he

he felt it. *Amb. lib. 1. off. c. 6. Tom. 1. Magnarum virium est negligere ladentem.*

§. 49. BE NOT TOO LIBERALL] *Seneca, lib. de moribus*
 Liberalitie is the meane betweene avarice & prodigalitie, and consequently a vertue: which alwaies holdeth the meane, flying the extreames of too much, ever a vice.

To haue, and giue to others, is an argument of a Welthie man. *Basil. hom. 29. de pœnitentia.*

Avarice in old age, is like a monster; for what greater follie is there, then as the way groweth shorter, to encrease the viaticum. *Seneca, lib. de moribus.*

These things withdraw from right: Honours, Riches, Power, and the like, which in the opinion of men are deare; in price vile. *Seneca, lib. de Paupertate. Vide Chrysost. Tom. 5. hom. 15. ad Antioch.*

All vices wax old with a man, only avarice waxeth yong. *Aug. serm. 48. ad frat. in eremo.*

§. 50. lin. 3. BE THANKEFULL FOR EVERY COURTESIE] Not to render thanks for benefits is foule, and so holden with all men; therefore of the vngratefull even the vngratefull doe complaine; when notwithstanding, this same that displeaseth all, sticketh to all.

all; and so farre men goe on the contrarie side as some are to vs most odious not only after benefits, but even for benefits. He is vngratefull that denyeth the benefit he hath received: he is vngratefull that dissembleth it, he is vngratefull that repayeth it not, he is most vngratefull that forgetteth it. *Seneca lib. 3. de beneficijs.*

Some, when a gift is sent them, doe vntimely restore another, and say they owe nothing. They are to be reiected: it is a pledge to send presently another gift to him that sent to thee, and extinguish gift with gift. Sometimes being able, I will not restore a benefit, when I shall detract more from my selfe then helpe another: when he shall receiue no encrease by the receipt of that, which restored me would stand me in good steed. He that maketh haste to repay, hath not the minde of a gratefull man, but of a debter. And, to speake briefly, he that desireth to repay too soone, oweth against his will, he that vnwillingly oweth, is vngratefull. *Seneca lib. 4. de beneficijs.*

Lin. 4. LET TIME BREED THE FRIENDS] Thou knowest not how great the price of friendship is, if thou doe not vnderstand that thou givest him much to whom thou givest a friend. A thing not in houses alone, but in ages rare, which is

no where more wanting, then where it is
most of all beleevd to abound. *Seneca* l. 6.
de benef.

He can not be friend to man, that is vn-
faithfull to God. *Ambros.* l. 3. *off.* c. 16. & l. 6.
epist. 40. True loue is proved by constancie.

Slender friendship is that which follow-
eth the friends felicities and riches: such
men seeme to me not to loue their friends
but themselves. *Hieron.* in c. 7. *Michea.* Tom. 6.
pag. 161. & *ad Ruffin.* Tom. 2. pag. 195.

True friendship must not dissemble what
it feeleth. Prosperitie getteth friends: Ad-
versitie is the surest prooffe of them. *Seneca*,
lib. de morib. ante medium.

Pag. 52. §. 51. lin. 3. WITH DUE Rom. 13
REVERENCE] Let every living soule be
subiect to higher powers.

When thou sittest to eate with a Prince, Prou. 23.
considering consider what is before thy
face, and if thou be thyne owne man, set
thy knife to thy throate. In the midst of Eccl. 32
great men presume not to speake. Where 13.
Ancients are speake not much. Preventing Rom. 12.
one another with honour, giue honour to 10.
whom honour is due. In the midst of the Rom. 13
bretheren their Ruler shall be had in ho- 7.
nour. Fooles haue decreed to yeeld to no Eccl. 10
man, nor to regard distinction of persons, 24.
or degrees: on such as doe regard the same,
they

they cast the crime of flatterie , or accep-
tion of persons: And being great friends of
confusion , to beware of pride in their bet-
ters, they take no heede of it in themselves:
in stead of order, they shew irreverence.
S. Bon. spec. discip. c. 6.

Pag. 52. §. 52. **RELIEVE ALL THAT
ARE DISTRESSED]** *Iacob. 1. 27.* Pure
and immaculate Religion before God and
the Father is this: to visit pupils, orphans,
& widdowes in their tribulation , & keepe
ones selfe vnspotted from this world .
Psal. 40. Blessed is he that hath considera-
tion of the poore and needie , our Lord
will deliver him in the evill day. *Matth. 5. 7.*
Blessed are the mercifull, for they shall ob-
taine mercie. *Iacob. 13.* Iudgement without
mercie to him that hath not done mercie.

A FRIEND] Forsake not thy friend,
and the friend of thy father. *Prou. 27. 10.*

Pag. 52. §. 53. **HAVE CHARITIE
WITH ALL MEN]** He sheweth vs, with
the Apostle. *1. Cor. 12. 31.* Yet a more ex-
cellent way: For to speake with tongues of
men or Angels; to haue the faith that re-
moveth mountaines; to feed the poore; to
yeeld the bodie to Martyrdome, is of no
value without charitie.

The latitude of the commands is chari-
tie; because where charitie is, straites are

not. Wilt thou not be driven into straites on earth? dwell in latitude. Whatsoever a man doth to thee he cannot vex thee, because thou louest that which hurteth not. Charitie therefore is not brought into any straites. *Augustin. tract. 10. in Epist. Ioan. & Epist. 62.* I doe ever owe charitie, which alone being payed holdeth me still debtor. The bestowing of it payeth it, & although it be bestowed, yet is it still owed, because there is no time in which it ought not to be bestowed: and when it is bestowed, it is not lost, but rather in the bestowing is multiplied, for it is bestowed by having and not by wanting it. As it cannot be bestowed vnlesse it be had, neither can it be had vnlesse it be bestowed: And when a man bestoweth it, in the same man it encreaseth, and is so much more gotten as it is ofter bestowed Charitie therefore is not so bestowed as money; for besides that in bestowing, this is diminished, that encreased, there is betweene them this difference, that to whom wee giue money we are so much the more benevolent as we seeke to receiue nothing againe, but of charitie; he cannot be a true bestower that is not againe a benigne exactour: for money when it is received cometh to him to whom it is given
and

and departeth from him that giveth it; but Charitie, encreaseeth, not only in him that exacteth it from whom he loveth, though he doe not receiue it of him; but also he from whom he doth receiue it, then be-
 ginneth to haue it when he yeeldeth it. Wherefore I doe gladly render mutuall Charitie, and willingly receiue it: that which I receiue I doe yet require againe, that which I render I still owe.

Charitie being one and the same thing, if it fully possesse the mind, doth manifoldly enkindle it to innumerable works.

Greg. l. 10. Mor. c. 7.

He that followeth charitie, is humble towards all. And the keeper of peace, provoketh none to brawling. *Amb. in illud 2. Tim. 2. Iuvenilia desideria fuge, Tom. 5. pag. 415.* What thou wilt haue secret, tell it no man, if thou hast not commanded thy selfe silence, how shalt thou hope for it in another. *Seneca, lib. 2. de moribus.*

Pag. 53. §. 34. EMBRACE CHASTITIE] Commended in *Iudith 15. & 16.* Exhorted, *2. Cor. 6. 1. Tim. 2. 3. 4. & 5.* Chastitie without Charitie is a lampe without oyle, take away the oyle and the lampe giveth no light: take away Charitie, and Chastitie pleaseth not. *Bernard. Epist. 41.* Chastitie without her companions, Fast,
 and

and Temperance, soone decayeth, but strengthened with these helps, will easily be crowned. *Chrysost. hom. 1. in Psalm. 50. Tom. 1. & de preparat. advent. Domini. Chastitie of bodie alone sufficeth not to the integritie of the heart.*

The flesh cannot be corrupted, vnlesse the mind be first corrupted. *Amb. ad virg. lapsam, c. 4. Tom. 1.*

Doest thou command continence? Lord, giue that thou commandest, and command what thou wilt. *Aug. l. 10. Conf. c. 29.*

To liue in flesh, not according to the flesh is not an earthly, but a heavenly life. Whence, in flesh to attaine the Angelicall life, is of more merite then to haue it: for to be an Angell is felicitie; to be a virgin, virtue: Whilest the virgin by her owne forces with grace, endeavoreth to obtaine that which the Angell hath by nature. *Hieron. ad Paul. & Eustoch. de Assump. B. MARIE, Tom. 4.*

BEWARE OF THE ALLUREMENTS OF THE HARLOT] Her lips are a dropping honniecombe. *Prou. 5. The fornicator sinneth against his owne body. 2. Cor. 6.*

Pag. 53. §. 55. lin. 4. CANKER OF VSVRIE] Prohibited. *Exod. 22. 25. Levit. 25. 37. Dent. 23. 19. Nehem. 5. Ezech. 18. 8.*

Fanus pecunie, funus est anima. Vse of money is the soules funerall, and he that by others losse coveteth to be enriched, is worthy to be punished with everlasting want. *S. Leo, serm. 6. de ieiunio decimi mensis.*

Pag. 53. §. 56. APPLY YOURSELVES IN COMPANIE] *Rom. 12. 15.* Reioyce with those that are glad, weepe with those that are sad. *Seneca, l. de 4. virtutibus.* Let not thy povertie be vndecent, nor parsimonie vitious, nor simplicitie neglect, nor lenitie languishing, and if thy goods be slender, yet let them not be pinching feare no man more then thy selfe ... Haue not scurrility, but gratefull vrbanity: let thy iests be without tooth, thy disports without harme, thy laughter without noyse, thy voice without clamour, thy gate without tumult, thy quiet not sluggish; and when others play, doe thou also some good and honest exercise ... Fly flatterie, and be as loth to be prayfed of the dishonest, as to be prayfed for dishonestie: be glad when thou displeasest the evill, and thinke their evill opinions of thee, thy truest prayse. Feare not bitter, but faire words ... fly vices thy selfe, and of others vices be neither curious searcher, nor bitter rephender, but without reproaching, a correctour; so as with cheerefulnesse thou prevent thy

admonition, and giue lightly way to pardon error: Extoll not, nor deieſt thou any ... Be to all benigne, but fond of none: familiar with few, equall towards all ... Be a concealour of thy vertues, as others are of their vices: a contemner of vaine glorie, and no bitter exactor of the good wherewith thou art indued ... Be docible, and covetous of wiſedome, men when they teach, doe learne; what thou knoweſt, vvithout arrogancie, impart vvith thoſe that require it, vvhat thou knoweſt not, vvithout hiding of thy ignorance, pray otherſto impart it to thee.

Pag. 54. §. 57. lin. 14. BREACH OF THE DEAD MANS WILL] The lawes haue: Let them in all things obey the vvill of the Teſtatour. If any one vvill doe contrarie to the will of the teſtatour; Let him goe vvithout the inheritance. *Aug. orat. de 5. heresib. c. 6. Tom. 6. Careat aterna hereditate hareticus contraveniens voluntati teſtamenti* I E S V.

Pag. 55. lin. 8. TO ARTHUR MY SONNE] This was my name in baptiſme, not once mentioned in all the teſtament before: whence it is manifeſt that theſe fragments were not vvritten at the ſame time vvith the Teſtament, but added by the
author

author after 1590. the yeare that first bere-
ved me of a yeares life.

Prima qua vitam dedit hora carpsit.

Nullius vltima rapuit plus quam prima.

FINIS.



ERRATA.

Pag.	Lin.	Err.	Correct.
26.	23.	Arthour.	Arthur Plantagenet.
28.	2.	Orford.	Oxford.
29.	10.	heath.	health.
29.	13.	afforced.	afforded.
43.	14.	that doe.	that I doe.
69.	29.	falyng.	failing.
74.	14.	of the rbe.	of the yeares.
107.	25.	ova.	ove.
110.	3.	Pag. 28.	Pag. 12.
256.	26.	Anthor.	Author.
265.	29.	Lors.	Lords.

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